

WORLD CALL



SHALL BE MY PEOPLE, AND THY GOD MY GOD.

WHITHER THOU

October, 1936

Price 15 Cents

World Call

VOLUME XVIII OCTOBER, 1936

No. 9

Contents

Peace Poll	1
Editorials	3

Articles

The Church Needs a New Mood, by T. T. Swearingen	5
Our Missionary to Manhattan, by William D. Ogdon	6
A Trans-Atlantic Traveler Studies Race, by Leila A. Rothenburger	8
The Contribution of a Rural Church, by George A. Harris	10
The Significance of a Name, by Willard M. Wickizer	12
Let the Church Play Fair, by L. N. D. Wells	13
Adults Go to Conference, by H. C. Snodgrass	15
Noted Speakers at Kansas City, by Lola Blount Conner	16
The Pastor and Missions, by A. R. Adams	17
From Share-Cropper to Homesteader, by Alva W. Taylor	18
The Smiths and the World, by Cleo Blackburn	20
Figures That Live, by Virgil A. Sly	22
From Cape Coast to Jarvis, by Genevieve Brown	30
As Ohio Women See Their Task (Women and World Highways), by Bertha F. Park	35

News of the World

A Living Memorial, by Virginia Boyer Hedges	23
Social Trends, by James A. Crain	26
Program International Convention	28
Serving China in a Spirit of Good Will	31
Eureka Calls President	33
College Notes	33
Station UCMS Broadcasting	34
Echoes From Everywhere	38
In Memoriam	39
Missionary Register	46

Departments

Book Chat, by C. E. Lemmon	24
Personalities	25
Thanksgiving Worship Service, by Hazel Harker	32
Programs	36
Devotional Study, by Mrs. Jason M. Cowan	38
Hidden Answers	39
Helps for Leaders of Junior Groups, by Mabel Niedermeyer	41

Circulation Corner

We are all delighted with the July number of WORLD CALL. . . It is a great journal and grows better month by month.

STEPHEN E. FISHER.

Champaign, Illinois.

Allow me to congratulate you and your staff on one of the most interesting numbers of WORLD CALL that I have seen for a long time. I have just finished reading the June number. We who are so far from home appreciate the editorials and such articles as the one by Dr. Sherwood Eddy and the one on Child Labor.

HOPE H. NICHOLSON.

Bilaspur, India.

Our Ministry Number

I have gone over the Ministry number of WORLD CALL with very great care and am perfectly delighted with it. It is original and carries a message that we need. I want to thank you particularly for your discriminating and strong editorial.

A. E. CORY.

Indianapolis, Indiana.

I want to thank you for the very fine issue of WORLD CALL just out. It's one of the best.

BERT WILSON.

Indianapolis, Indiana.

The September issue of WORLD CALL has just come to hand. It is an illuminating, attractive and readable number.

G. I. HOOVER, General Secretary of Indiana.

Indianapolis, Indiana.

Honor Roll

We regret we are obliged to report that a mistake was made on the WORLD CALL Honor Roll published in the September issue of the magazine in the number of subscriptions credited to the Woodland Christian Church in Lexington, Kentucky. The number given was 47, whereas it should have been 58, which would have given them sixth place in Group E. Much credit for this splendid record is due Mrs. Charles E. Powell, our efficient WORLD CALL secretary in the Woodland Church.

Faithful Secretaries

Like clockwork when September comes around, every year for six years we have received a good list of subscriptions to WORLD CALL from Mrs. A. C. Cooper of Hagerstown, Maryland. On September 10 this year we received thirty renewal subscriptions, with which were granted three free subscriptions. We greatly appreciate the regularity with which these renewals reach us and realize that much time and effort are consumed in securing them. More power to all of our WORLD CALL secretaries who serve so faithfully.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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Editorial and Executive Office, 222 Downey Avenue Indianapolis, Indiana

SPECIMEN
Not to Be Used

A Disciples Peace Poll

Of Present Personal Attitudes on War and Peace

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Sponsored by authority of the International Convention of Disciples of Christ by the Department of Social Education and Social Action, United Christian Missionary Society, with the co-operation of WORLD CALL, *The Christian-Evangelist*, and *Front Rank*. Endorsed by the Disciples Peace Fellowship.

Information on this ballot will not be made public except for statistical summaries. Please give information requested unless you have objections, in which case you need not give your name and address.

Name (Mr., Mrs., or Miss) -----

Address -----
(Street and Number) (City) (State)

Church -----

Age Group: (Below 21) ----- (21-30) ----- (Above 30) -----

Please indicate your *present* conviction on each of the following statements by placing a check mark (✓) after it in the proper column.

	YES	NO	UNDECIDED
I. Reduction and Limitation of Armaments			
1. I favor the maintenance of an army and navy sufficiently strong to protect under all circumstances our citizens, commerce, and national interests all over the world, even if such defense requires us to send an army to fight on foreign soil.			
2. I favor world-wide reduction and limitation of armaments by international agreement.			
3. I favor the reduction of armaments by the United States (irrespective of what other nations do) to the minimum necessary for defending our own soil against invasion.			
II. Present Personal Attitudes Toward War			
1. I am willing to bear arms in or otherwise support any war in which the United States may engage.			
2. I am willing to bear arms in or otherwise support any war in which the United States may engage against a nation pronounced an aggressor by international agreement.			
3. I am willing to bear arms in or otherwise support <i>only</i> a war to repel an actual attack against continental United States and our territories in the Western hemisphere.			
4. I will not bear arms in or otherwise support any war in which the United States may engage.			
III. Neutrality			
1. I favor enforcing the doctrine of the freedom of the seas and the right of American citizens to carry on unrestricted commerce with both neutral and belligerent nations subject only to the generally accepted rules of international war.			
2. I favor legislation by Congress prohibiting the direct or indirect sale of arms, munitions, and similar implements of war to belligerent nations, and prohibiting also the extension of loans and credits.			
3. I favor legislation prohibiting the sale to belligerent nations of all supplies and materials (including oil, cotton, foodstuffs, etc.) which would aid them in prosecuting their war.			
4. I favor giving the President discretionary authority to lift such embargoes against any nation, which is formally declared, by international agreement, the victim of aggression.			
IV. International Relations and Cooperation			
1. I favor a policy of national isolation and refusal of the United States to cooperate with European or Asiatic nations in any international organization to maintain peace.			
2. I favor co-operation of the United States with some form of international organization in applying economic sanctions (restrictions on commerce and trade) against a nation pronounced an aggressor.			
3. I favor co-operation of the United States in applying military sanctions (armed force) against a nation pronounced an aggressor.			
V. National Action on Peace and War			
1. I favor voluntary enlistment as the only method of securing the personnel of the army and navy of the United States.			
2. I favor a nation-wide draft of persons in time of war.			
3. I favor a nation-wide draft of resources and private wealth in time of war.			
4. I favor recognizing the right of any person to refuse, on conscientious or religious grounds, to participate in any war.			
5. I favor an amendment to the Constitution of the United States to provide for a national referendum before Congress may declare war, except in cases of actual invasion of the territory of the United States.			
6. I favor the maintenance at all times, during both war and peace, of the guaranteed constitutional liberties of freedom of assembly, speech, and press.			

(W. C.)

The Threshold

Our Cover

"The Pioneer Mother" is the title of the statue on our cover. The sculptor was A. Phimister Proctor and it was presented to Kansas City by the late Howard Vanderslice.

We are indebted to the Convention and Visitors Bureau of the Chamber of Commerce, Kansas City, for this photograph.

Disciple Group at Kagawa Conference



The above picture is of a group of Disciples who attended the final conference with American leaders of Dr. Toyohiko Kagawa held June 27-30 at Lake Geneva, Wisconsin, just before he left for New York to sail from this country. Reading from left to right, the picture includes Harold E. Fey, Ellis Cowling, George Walker Buckner, Jr., E. T. Cornelius, Dr. Kagawa and James A. Crain. Other Disciples attending the conference but not in the picture were Miss Daisy June Trout and Dr. Roy G. Ross.

Time and Place Committee

The Committee on Time and Place for the 1937 meeting of the International Convention will meet at the close of the afternoon session of the Kansas City Convention, Friday, October 16. Cities desiring to extend invitations for the 1937 convention are requested to have them ready for presentation at that time.

GRAHAM FRANK, general secretary.

R. H. Miller's Sermons

The Woman's Council of the National City Christian Church, Washington, D. C., having a high appreciation of the sermons of their pastor and feeling that many others in the brotherhood would like to have them available for their reading, is issuing each one as a booklet, with an attractive gray cover carrying a picture of the church. It plans to have five of these sermons on sale at the Kansas City convention, at a nominal price of ten cents per copy.

Week of the Ministry

The period from October 4th to 11th has been set aside as the Week of the Ministry in which our brotherhood will do honor to the aged and disabled ministers who have served us so well. Let these men be honored not only with our appreciation in terms of eulogy but in terms of support. Every service of the week should magnify the ministry and the week should culminate in an offering commensurate with the years of loyal service of these men. The need was never greater. We must not forget. Offerings from both churches and Sunday school classes will count on Unified Promotion goals.

Railroad Rates to Kansas City Convention October 12-18

Lines members of the Transcontinental and Western Passenger Associations (operating west from Chicago and St. Louis and in territory west of the Mississippi River, to and including the Pacific Coast) have granted a rate which will be available to delegates to the Kansas City Convention of approximately 2 cents per mile in each direction on **round trip first class tickets** (good in sleeping and parlor cars) with return limit of 30 days in addition to date of sale. **Round trip Coach tickets** (good only in Coaches) will be available with a 30-day return limit in addition to date of sale at approximately 1.8 cents per mile in each direction. These **first class** fares are on the same basis as were formerly authorized for conventions under the Identification Certificate plan.

Lines members of Central and Trunk Line Passenger Associations (operating east of Chicago and the Mississippi River and north of the Ohio and Potomac Rivers up to the Hudson River) have named a rate for **first class tickets** (good in sleeping and parlor cars) of 3 cents per mile, and a rate for **Coach tickets** (good only in Coaches) of 2 cents per mile for travel within the territory of such Passenger Associations.

Under present regulations, fares on lines members of the Southeastern Passenger Association (operating in territory east of the Mississippi River and south of the Ohio and Potomac Rivers) will be at the rate of 2½ cents per mile for **first class tickets**, and at the rate of 1½ cents per mile for **Coach tickets** for travel within the territory of such Passenger Associations.

No Identification Certificate is required to obtain tickets at the rates quoted. Tickets will be on sale daily after October 1, 1936. This new arrangement

greatly simplifies matters both from the standpoint of the delegates and that of the railroads.

Delegates should purchase in all cases a **round trip ticket**. This gives a reduction from regular fares in all territory west of the Mississippi River, St. Louis and Chicago. If a one-way ticket in western territory is purchased, the reduced rate does *not* apply. No identification certificate is necessary. These tickets will be good for thirty days from date of sale and will *not* require validation at Kansas City and may be purchased on any date after October 1.

Round trip tickets in all territories at the rates quoted will be good for return trip within thirty days, in addition to date of sale.

H. B. HOLLOWAY,
Transportation Secretary,
Missions Building,
Indianapolis, Indiana.

Conference on Pacifism and Religion

The rising threat of a general war in Europe offers a new challenge to the peace forces of America, and particularly to the strong pacifist wing of that movement. This aggressive minority is showing no disposition to evade this challenge.

A National Conference on Pacifism and Religion has been called by the Fellowship of Reconciliation for Northover Camp, Bound Brook, N. J., September 25 to 27. All who feel concerned that religion should in our day be a power for peace and justice are cordially invited to attend and participate in the discussions.

Northover Camp is beautifully located in the Watchung Hills on Highway 29, thirty-two miles from the Holland Tunnel and about an hour's ride by train from New York. Meals and lodging will be six dollars for the period of the conference; registration two dollars per person. For further particulars write to the Fellowship of Reconciliation, 2929 Broadway, New York City.

Broadcast Postponed

Because of schedule conflicts in conditions at KFRU broadcasting station, it has become necessary to postpone the Bible College of Missouri broadcast for a few weeks. The broadcast was scheduled to begin Wednesday, September 16, at 4:30 p.m.

World Call Luncheon

Attendants at the Kansas City convention are requested to get their World Call Luncheon tickets for Friday, October 15, early, as no tickets will be sold after the seating capacity has been exhausted.

WORLD CALL

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VOLUME XVIII

OCTOBER, 1936

NUMBER 9

Hard Days for the Church

THE church is not having an easy time in these days. Its influence in recent years has probably been less than for a long time. The intellectuals have scorned it; the great "lower" classes have ignored it. It is at once accused of being a "busy-body" and belittled for accomplishing nothing. It has seen much of its missionary and benevolent work suffer for want of adequate support. In income, in attendance and in leadership it has in the past half dozen years suffered losses which, while often exaggerated, cannot be ignored.

But the Church Moves On

DESPITE its difficulties and losses, we doubt if there can be found another institution or organization at all comparable with the church which has come through the depression years as well. Not the schools, nor the banks, nor the charitable organizations, nor the lodges and clubs. The church has lost much, but it is a going institution and to be reckoned with. Critics of missions have failed to dissuade it; missions are to go on—not perhaps in the way of those who conceived the program in terms of world conversion in a generation, but missions are going on. The big local church budgets of a decade ago are gone, but not the church and its essential program. There have been losses in leadership, but a new, earnest leadership is being formed. This is true of the church as a whole. It is true of ten thousand local churches in America. On a sound basis of stewardship and service and a sense of world mission the church of our day is showing signs of vitality and power. The church is moving on.

A Free Press and Conviction

A FREQUENTLY heard comment of recent years is that the editorial influence of the American daily press is far less than that of a generation or so ago. Nor can there be serious question as to the validity of such a criticism. Time was when the pronouncements of our Danas and Greeleys and Wattersons exerted a force which swept great communities and wide sections of the country with them on rising tides of conviction. This is no longer true. Among the explanations of the change there is perhaps none more reasonable than the assertion that the press, as a whole, no longer speaks with conviction. The force of such a

charge is but emphasized by the few exceptions which obtain.

It is not suggested that the great city dailies stand aloof from the pressing problems of the times, fearing to express opinion. Rather, they are, for the most part, such partisans that the particular bias of those who control their policies is seen not only on the editorial page but in the deliberate coloring of the news, as well. But such expression of bias is by no means to be identified with conviction. To the contrary, it quite as frequently serves to stifle conviction.

In an important American city there is at the present time a leading paper which is known for its decidedly vigorous position with regard to the approaching presidential election. Its news items, its special articles and its editorial page all reflect this position with apparent conviction. Presumably, this paper is produced by a group of ardent souls intent on making it serve with devotion a cause to which they are themselves devoted. But not so! A recent poll revealed that of 52 of the journal's staff there are 47 who personally favor the election of the man against whose candidacy they are writing each day. No wonder people are cynical with regard to the press. The question of a free press involves other issues than that of freedom from government censorship. A press that does not voice conviction is throttled.

Conviction in the Pulpit

FREEDOM of the pulpit is quite as difficult of attainment as is freedom of the press. It is no easy accomplishment for members of a congregation to grant to their pastor the right of vigorous expression of convictions which differ seriously from their own. This is especially true when the opinions voiced relate to themes which both regard as of vital importance. Difficult as is such a granting of pulpit liberty, it is an essential requisite for vital preaching. Preaching must carry conviction, else it is empty. Great preaching does not necessarily accompany conviction, but there can be no truly great preaching except as the preacher comes to the pulpit intent on saying, not that which is expected of him, but that which in the depths of his own soul is crying out for expression.

There are always those in both the pulpit and the pew who would avoid this question of the preacher's freedom by insisting that he hold to the great noncon-

troversial themes. It is to be questioned, however, if there can ever be any effective treatment of the great themes of religion which does not relate itself to the problems of life concerning which there are serious differences of opinion on the part of honest and well-meaning people. Amos, John the Baptist, Jesus and Paul did not evade such issues. Neither did Savonarola, Luther, Wesley or the Campbells. These and every other great preacher who ever lived, spoke under the compulsion of great convictions which cut clean across the thinking of their times. The laymen of our own day can render no greater service to the cause of true religion than to grant to the preacher, not with reluctance but with eager, discerning courage and as his right, that pulpit freedom which makes it possible so far as they are concerned that every word he speaks shall be a word of deep, burning conviction.

The Use of Freedom

FREEDOM of the pulpit involves great responsibility for self-discipline on the part of the preacher. The pulpit is the last place for the venting of spleen, for scolding or ranting against imaginary foes or for the advancement of pet theories unrelated to the broad currents of the progress of the gospel. The granting of freedom places the preacher under serious obligation. His word must be measured, sincere, important. Despite opinion to the contrary, it is doubtless true that most preachers are accorded as large a measure of pulpit freedom as they are able to use with wisdom.

The Church and the Individual

MUCH is said in these days concerning the primacy of human rights and human values. The church has, in the main, been quick to bear witness as to the importance of such emphasis. This is as it should be. A church that fails to espouse the cause of needy human beings may well expect such scorn and repudiation as became the heritage of the ecclesiastics of Russia and Mexico and Spain.

At the same time there is the danger that the church, while battling valiantly for individual rights, may fail pathetically to meet the needs of people who come to its doors with common human hungers. Of a great American leader it was said that he loved humanity in the abstract but was unable to get along with individuals. The tragedy is no greater than that of the preacher who gives himself to great movements for human freedom, but who fails to sense the significance of his opportunity to give himself with like persuasiveness in answering the needs of the hungry souls within his church's doors. Let the prophet of social justice recall that in every congregation there are present folk with inarticulate longings, hoping with wistful eagerness for some word of peace and hope and courage. Let him not send these away needy.

In a great American city there is a preacher known widely for his eloquence, his personal charm and his

social vision and courage. But his people know him for far more—a rare spirit, vibrant to the needs of human beings. To his church there came for the first time not long since a young woman recently come to the city and somewhat concerned with the difficulties of adjustment to a new environment. She needed that ministry to the individual soul which should be the gift of every church of Jesus Christ. How well that need was met is reflected in the following word she wrote to her people back home:

I think Dr. ——— is marvelous. He was so sincere and earnest. I was so moved that I sat there and wept. I started to tell him afterwards how grand I thought it was, but I had a lump in my throat and couldn't get it out. In his sermon I felt that he was talking straight to me. I don't know what his subject was, but he spoke about disciplined optimism. I know it was what I needed. I was feeling so the opposite and was disgusted with so many people I've seen here and with lots of things in general. It wasn't what he said, but the way he said it. He didn't "preach" at all. It upset me so, but still I felt a sort of peace of mind that I like to feel when I go to church.

To have a simple, sincere word like that written about you, Mr. Preacher, is better than to make the front page for a brave stand on a question of social justice or for scoring the "reds" or even for calling the President of the United States a "liar."

Missions and Mass Movements

MUCH has been written in recent months of the awakening among the depressed classes of India. **WORLD CALL** has called attention to the fact that these outcaste millions were in revolt against Hinduism and were abandoning it in great numbers.

There have been predictions as to the possibility that these sixty million people would in a group embrace some particular religion, probably Christianity or Mohammedanism, in a great mass movement. At a conference held in Lucknow May 22-24, fourteen speakers representing the different religious faiths were heard. In the resolutions adopted by this All-India Depressed Classes Conference provision was made for consideration of the question of their "mass conversion" by a committee headed by Dr. B. R. Ambedkar of Bombay.

It is now reported that Dr. Ambedkar is recommending that the outcastes go over to the Sikh religion in a body. This word will bring disappointment to many Christian leaders who held high hopes that the religion to be chosen would be that of Jesus. The incident is not without its compensations, however. While we value numbers, it must never be forgotten that Christianity has never succeeded through the conversion of millions or thousands at the signal of a great leader. That was the method in the day of Constantine, but few would deny that his "mass movement" was accompanied by grave liabilities. The mass movement was not the way of Jesus. Neither is it the accepted way of Christian missions.

The Church Needs a New Mood

"Reaching the Unreached"

By TILFORD T. SWEARINGEN*



T. T. Swearingen

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THE church needs a new mood. A mood of aggressive warfare against evil in every form rather than one of stemming-the-tide. Prosperity and the depression each took its toll of the spirit and aggressiveness of the church. Prosperity brought a sense of accomplishment and self-satisfaction in churchmanship out of proportion to the degree of vital Christian living. Success was defined in acquisitive terms and the church shared the false belief that size and importance were synonymous. Complex institutions were pointed to as evidence of achievement, while life flowed on, in large measure unchanged in any vital sense.

The depression materially changed this situation. With it came frustration, disillusionment, fear, insecurity, questioning of standards previously held, and the necessity of readjusting life to a new financial pattern. Many churches lost property while others carry heavy debts which were contracted in "better" times. These reverses have seriously affected the church's spirit. Church leaders everywhere are concerned about this condition. This widespread consciousness of need is a hopeful sign. It is to be hoped that proposed remedies will be thoughtfully planned in terms of long-time processes and not thrown together hastily as a means of showing immediate gains capable of tabulation.

This new mood of the church should come from an abandonment of its members to Christianity's central purpose instead of an effort to eke out an existence amidst crying human needs. This purpose will find its main incentive in the present world scene and not in past accomplishments, institutional arrangements or patterns of life which were meaningful for other days. Satisfaction may be gained from past achievements but compelling incentive will be found in the needs of today. We gain confidence from the past but it is in human need about us that we find a challenge to thought, a stimulus to emotion and a prod to action. The average church today is too prone to be complacent in the face of tragedy stalking the world. Elders and deacons sleep peacefully at night in the comforting thought that "the church is holding its own." There are many who could do so even if it were not, which it isn't, except when it is going forward.

What has been done must be placed over against that which yet remains to be done. No church today can remain both passive and Christian while millions in America and the world are untouched by Christian purpose. Mary Alice Jones, in *The Church and the Children*, points out that almost fourteen million, or

approximately one-half of the children in the United States under the age of twelve years, receive no religious training of any kind. A similarly dark picture

exists in relation to young people and adults. Herein lies one area from which dynamic can be produced. As long as one-half of the population of our country is outside the direct influence of Christianity, to talk about success is vain babbling.

Christianity today must face conditions as they exist. To do this means to recognize (1) that millions of persons within the reach of America's churches are untouched by any religious influence; (2) that entire cultural groups are relatively untouched by vital Christian contacts. Dr. Shailer Mathews, in *The Church at Work in the Modern World*, points out that Protestant churches today represent those that enjoy greater economic privilege. Two groups seem to be relatively untouched: The intellectuals, on one extreme, and the dispossessed on the other; and (3) that many persons within the church have little more than a formal tie to the institution, and their lives are largely unaffected by a transforming quality of experience which is truly Christian. Here then is the soil for a new dynamic.

We are all well aware of the "troublesome truth" that all is not well with the world. We are agreed also, it seems, that the church needs a revived sense of mission. The writer feels that this can be found only in self-forgetful enlistment in the central purpose of the church, in a radical self-commitment of faith and hope that dares the unrealized. Such a revival must go deep if it is to be significant. No attendance spree will do. Promotion schemes planned overnight will produce temporary and harmful results. To reach people for the church will afford little satisfaction if significant changes do not take place within the ranks of those who now call themselves Christian.

The church can find its life in the way pointed out by Jesus, namely, by losing it. Jesus gave his life away in order to keep it. To have avoided the cross would have given him life, but not the life that he came into the world to live. Here is the soil in which to grow a new mood, a new dynamic for the church and the cause of Christ. It is this sense of need which has caused the Protestant forces of Christian education to set in motion a continent-wide program for "reaching the unreached." The need of recapturing the mission of the church for our day is imperative. Millions without Christianity is our incentive.

*National executive secretary, department of religious education, United Society.

Our Missionary to Manhattan

By WILLIAM D. OGDON*

NEARBY, on the east, rattles the ancient, rickety "elevated," which a few short years ago used steam locomotives to draw its sooty cars.

Underground, the earth trembling with their mighty speed, roar two systems of subways.

To the east a few hundred feet is Central Park West, one of the city's "gold coasts"; apartment houses costing millions, but housing just as much joy and grief as any row of tenements, rear their luxury into the blue.

To the west lies Broadway, street of hope, glamour and disappointment; farther west a few hundred feet rolls the peaceful, majestic Hudson bearing on her expansive bosom freight barges and shiny, costly ocean liners bound for far, romantic ports.

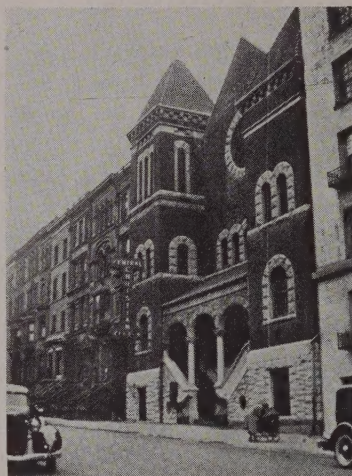
In between these gasoline and water arteries is a seething, busy, oddly mixed mass of people, some living in the direst poverty of the hovel, others rich beyond need or belief—but all striving for survival, pleasure or fame.

In this, the mid-upper west side of a Manhattan which is a home of sorts to restless millions, works quietly and patiently a unique congregation of the Christian Church, the Central Church of the Disciples of Christ, on West 81st Street, between Columbus and Amsterdam Avenues.

The "Central" part of the name may be considered a superfluity, born, perhaps, of a dream of an enlarging future not yet realized; there is only one Disciples church in all Manhattan. There is another in the Bronx; there are two in Brooklyn, and there are two more over in East Orange, New Jersey, which is part of Greater New York.

There are about 500 souls on the Central's roster, and theirs is a mighty task. In it they are led by Dr. Finis Schuyler Idleman, who has labored in this strange vineyard for a round twenty years.

The uniqueness of this church goes back to its very beginnings. It is generally accepted as the oldest congregation of the Disciples of Christ, having been founded in 1810. At first the little group met at the homes of members; then it gathered at



"Here works quietly and patiently a unique congregation"

the City Watch House, at Hudson and Christopher Streets, far "downtown."

Such well-remembered names as Henry Errett and Walter Scott appear in those early annals. In the 1830's a man named Alexander Campbell preached two hours to a spellbound audience which packed the meeting hall.

In 1910 the congregation, observing its 100th anniversary, held a celebration in the present church building, which, in the New York manner, has had a history of curious contrasts, having been owned in turn by the Third Universalist Society and then by the Free Synagogue, presided over by that eloquent and distinguished

liberal leader, Rabbi Stephen Wise.

Pressing in on all sides today is a population predominantly Roman Catholic and Jewish. Across the street is the Middle West Side Talmud Torah Jewish congregation, lodged in an old brownstone building. The neighborhood is, in general, one of shabbily respectable rooming houses, with here and there a large, modern apartment house.

From this rapidly shifting population of New Yorkers always on the move to find a happier dwelling place, Central draws comparatively few of its members. For in this congregation can be seen one of the most stirring examples of the church loyalty of the Disciples of Christ.

At the greatest sacrifice of time, comfort and convenience, from all over the far-reaching suburban area, come the members of Central to partake in the weekly communion service whose observance in this church has been unbroken for 126 years.

They travel in from Hastings, New Rochelle, Mount Vernon, and White Plains, on the Westchester side; from Jackson Heights, from West Hempstead, out Long Island way; and even from far New Jersey as well.

This means that some of these people are having to use river ferry, electric train, bus, subway or automobile, or a combination of several to reach their place of worship.

Joan Newcomb, a girl in her middle teens, uses bus, train and subway to come



Dr. Finis S. Idleman—
"He surpasses at illumination by illustration"

*Member editorial staff, *New York Times*.



"On the east rattles the ancient, rickety 'elevated' "

alone from West Hempstead, Long Island, to sing in the junior choir! Others brave comparable hardships.

The roots of interest in this Christian Church are found, in many instances, in a midwestern background of its members. Sometimes, indeed, it is called the "Middlewesterners' Church." As many non-native New Yorkers do, the members took up their first residence in the heart of the city. They began to feel the nervous strain of living too close to too many people, or perhaps they wished to rear a family in more normal surroundings, and they moved out to the suburbs.

Then, apparently, the loyalty for a Central church that they had come to like very much could not be forgotten.

Such notable loyalty in these modern days perhaps needs some explanation.

"What about this church strikes you as distinguishing it from others?" I asked the church secretary, Mrs. Josephine Horton.

She replied, quickly, as though she had long since made up her mind on that point:

"Well, Dr. Idleman, for one."

She went on to point out some attributes of this pastor, and I was able to agree, from a not-very-close acquaintance with him, that he is a most unusual man in a number of respects, even when set off against a Disciples ministry long distinguished for the quality of its leadership.

The facts speak for themselves: A less courageous, determined leader would surely have grown dismayed long since by the difficulties of this field, and sought a pastorate where the going was easier.

Dr. Idleman would quickly deny, I am sure, that Manhattan's west side is one of the most difficult places in the world for a church to survive, particularly a Protestant congregation. Yet it strikes me that this setting, in which I lived for many months, is a cold and rocky one, full of obstacles. The people in these streets are out to fight for themselves; self-interest pervades their lives with an intensity that never sleeps. This is New York, dislike it or defend it as you please.

Dr. Idleman has been a fighter, belying his mild,

scholarly appearance. Twelve years ago one of his leading church members, District Attorney Joab H. Banton, got into a controversy with William H. Anderson over the Anti-Saloon League and enforcement of the dry law.

The fight raged hotly. Dr. Idleman, with no little courage, defended the district attorney. So riled were the waters that threats were made against Mr. Banton's life; uniformed policemen guarded the front of the church on Sunday, and plain-clothes detectives mingled in the congregation.

Dr. Idleman's name appears frequently in New York City newspapers, because he is awake, full of life and makes news, an irresistible combination where the press is concerned. He never fails to participate in current social problems and to take a stand in controversial matters. What do the headlines recall?

1923—He declared that public opinion would eventually bring about our participation in the League of Nations (a prophecy not yet fulfilled, to be sure, but who will dare to say that it will not yet be?).

1925—He urged arbitration in industry.

1926—He welcomed a Senate inquiry on prohibition, its enforcement and its results.

1928—He asserted a view that "anything in politics that touches human brotherhood, human liberty or righteousness vitally touches the heart of the church."

1930—He denounced religious persecution in Soviet Russia.

1930—He declared that only when the church was militant in behalf of the underpaid and the oppressed was it safe from being wrecked.

1931—He pointed out that every great reform was started by a handful of persons.

1934—Taking the cue, perhaps, from a word common in the political language of the hour, he remarked that a "regimented" faith must needs be unstable.

1934—He warned that unless the future could assure a diffusion of wealth in this country, and economic equality, a revolt worse than the Russian revolution would come.

Central Church delights in sharing the racial mixture that is New York's. For more than thirty years a Sunday school for the Chinese has been operated in the church, with fifty members, more or less, at various times. Mrs. Susan Pearce and Miss Grace Ripple are now the leaders in this class, which meets on Sunday afternoons.

(Continued on page 9.)



"To the west, Broadway, street of hope, glamour and disappointment"

A Trans-Atlantic Traveler Studies Race

By LEILA A. ROTHENBURGER*

NOSING about on the ocean liner that carried us to England furnished some interesting side lights on racial feeling. Before the week was over a queer mixture of humanity was on chatting terms, and out of the talk grew the reaffirmation of the fact that the problem of race is globe-encircling and the basis of most of our international maladjustments. Jesus probed to the depths of the human heart when he set up as one of his basic principles the brotherhood of man.

The ever active Communists had representatives on board who, once apprised of our interest in the question, lost no opportunity to press home the fact that Communism knows no racial barrier. All of us, Jew, Christian, white man, black man, brown man, stood equal in their eyes and council. A Christian stands shamed before their witnessing for what they believe to be the solution of society's ills. If we had their intensity of purpose Christ's alternatives would leap beyond the pages of books.

Daily the procession passed: The turbaned Sikh who came smarting from five years of untouchability in British Columbia. The fact that he is a subject of Britain has in no measure saved him from humiliation at the hands of other Britons who do not choose to have dark-skinned "lesser breeds" share the industrial and agricultural advantages of their land. The more than 5,000 Indians who emigrated to this region have dwindled before the opposition of fellow-Britishers until a few hundred remain. Though a student at the university, this man could not attend a theater or be served in a good restaurant. His story tallied at each point with that of the Negro in the United States.

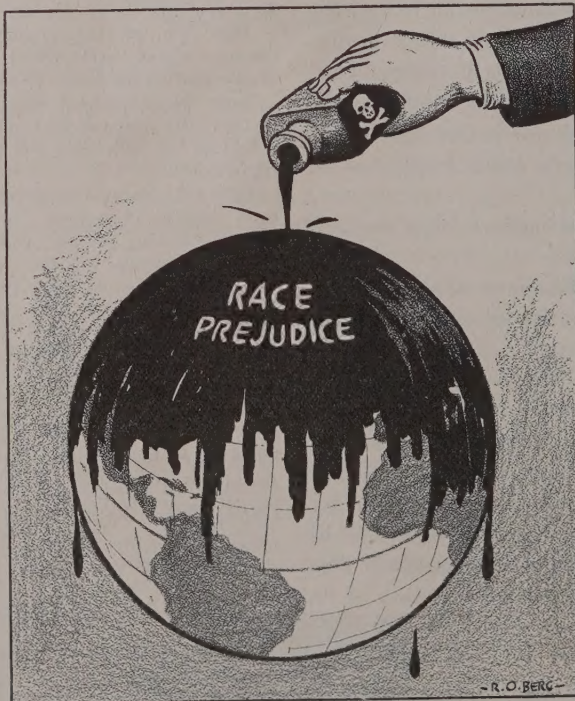
Will England accord him better treatment? Publicly, yes. He will be able to live in more decent districts; there will be less resentment of his presence.

*Wife of pastor of Third Christian Church, Indianapolis, Indiana. Contributing editor of WORLD CALL. This article was written on a train between Belfast and Dublin.

Yet the undercurrent of British thought differs little from that in America. Haile Selassie and the Afgha Khan may be kindly received, entertained even in palatial homes, but membership in clubs would be as impossible as for the Jew or Negro at home. Whether he be in Alabama or Boston, Vancouver or London, the average Anglo Saxon has a compartmentized mind and he shoves the darker races into the lowest division. To those of us who had thought to find less prejudice in Great Britain, it comes with a bit of a jolt to know that the hostesses who entertained dark-skinned delegates at Leicester last year were criticized even as we who do likewise in America.

Much darker than all others was the lad from Somaliland who was being deported after ten years' residence in New York. His attempt to gain naturalization papers was his undoing, for it revealed the fact that he had smuggled himself into the land of the free. As a part of a Negro colony he had been happy. A Mohammedan, he was lamenting being parted from a Dutch Reformed girl.

The British army officer, who did his daily dozen so briskly, was just as snappy in his analysis of the race attitude among his people: "We are eager to do for them, especially as to education. We feel a keen tie as Britishers, but there can be no overstepping the social line. Our attitude is exactly that of the right kind of Southerner toward the Negro." His opinion later had verification in the action of an English



It covers the earth

church that closed its doors to a woman member because she married a Chinese. The Eurasian always has a difficult time to find standing.

Each day we were tackled by a Jewess with Russian, American and Polish background. The mixture had produced a fervor for the underdog that aroused admiration even when its perseverance irked.

Scott Nearing earnestly explained and defended Soviet Russia with its plan to create a society of one cultural level with the child at the center as the re-

ipient of all good. Neither he nor the Jewess had a satisfactory answer to the question, "Is a planned society which brings all to the same cultural level possible in the United States?" They claim to have broken down all racial lines. True, perhaps, but with two hundred groups in Russia there is no wall so high as that between our blacks and whites.

A Russian Jew who lived under the Czarist régime added the story of the persecution of his people and his joy in the fact that the present generation in Russia is coming up without prejudice. It was such a record of progress that encouragement was mounting until a Greek, born in Turkey, living in Chicago and traveling on his bonus, scornfully asserted that Soviet principles are the bunk and the lone Cretan upheld his view.

The theme of world brotherhood was picked up again at the Oxford Group meeting at Birmingham on July 25 and 26. From eight centers in Britain, where house parties and training camps had been held, the youth of Europe marched to the drums of peace and proclaimed the building of

What none shall sever,
Bridges from man to man
The whole round world to span.

The disappearance of racial and national prejudices was often the testimony given.

The press in its reports of the Olympic games gave

full and fair accounts of Negro achievement and comments upon Hitler's seeming avoidance of the winners. The realm of sports and athletics is one in which walls of prejudice are being smashed on both sides of the Atlantic.

The discussion regarding Britain's giving up colonies to Germany has more than once brought fire, especially the editorial comments that followed this statement of Fenner Brockway: "When we are asked to line up for British Imperialism against German Fascism, let us remember that there is not a thing that is done by Hitler that has not also been done by Britons within the Empire. Its attitude toward the Jews is exactly the attitude of Britain toward natives in almost every part of the British Empire. There are 500,000,000 people in the Empire of which 80,000,000 enjoy democracy and 420,000,000 do not."

Individual members of the darker races have told me that life is easier over here, but when all the evidence is sifted the conviction grows that it is because they are the very few and not because the British mind is any more open or kindlier on the matter of race. In South Africa, where it is in the minority, it may grant rights on paper which it finds a way to nullify even as is so frequently done in similar sections in the United States. The British mind, however, is more self-controlled and under a law more justly executed so that there are not the mad flaming-forths of mass prejudice that scar our interracial life.

Our Missionary to Manhattan

(Continued from page 7.)

Central is fortunate in being able to draw on young people from Columbia University, which lies about thirty blocks to the north. Its associate pastors have of late come from the Union Theological Seminary student body, the present associate being Vernon Booker of Maine. Clyde Yarborough, the last previous associate, is now studying at Yale.

Great leaders worship in this unpretentious, almost shabby building, pervaded on warm summer days by a spiritually revitalizing repose that seems almost rural, despite the metropolitan setting. Emory Ross, missionary to Africa for many years, now calls it home; Robert M. Hopkins, general secretary of the World's Sunday School Association, and known more widely personally to our people, perhaps, than any other Disciple, also worships here. Frequently, in the summer, he takes the platform for his old friend.

Visitors to New York City find Central Church a pleasant place to go on Sunday morning. They find

the reception friendly and the service inspiring. Dr. Idleman, an interesting, forceful speaker, impresses with his rapid delivery, made the more remarkable and effective by a nervously earnest intentness on driving home his points. He surpasses at illumination by illustration.

This, then, is Central in Manhattan, midway between the tawdry gayety of Times Square, with its theaters, its professional cripples and beggars and street hawkers, and Columbia and Harlem.

There have been disappointments. Five years or so ago there was a dream of a new church plant, to cost a half million dollars. It even matured, this dream, to the point of publication of an architect's sketch of the proposed structure. The depression grew worse instead of lifting. The plan went into temporary eclipse.

But the church works on, yearning for a greater service in a field immense, indifferent and even terrifying. Here are a magnificent background of accomplishment paralleling the growth of our whole brotherhood, and a current zeal and persistence that command respect.





Trafalgar, Indiana, Church

The Contribution of a Rural Church

By GEORGE A. HARRIS*

MANY people feel that the rural church no longer has a contribution to make to community life. Years ago when Old Dobbin and the buggy were the chief means of transportation, churches located two or three miles apart were needed to supply the entertainment as well as the spiritual needs of the people. But times have changed. The moving picture house, amusement parks, swimming pools and other sources of amusement take care of a large part of the entertainment and recreational needs. The Farm Bureau and other farm organizations now provide many of the economic needs. The spiritual resources can be provided outside the small community. With the fine highways and high-speed automobiles, those who desire to attend church can drive fifteen to thirty miles to larger churches and enjoy better facilities and opportunities.

A careful study of the small church may reveal that more service is being done than one would expect. The purpose of this article is to show the contribution made by one rural church, namely, the Trafalgar Christian Church, to the life of the state and national brotherhood. This church has one hundred and sixty-seven resident members and seventy-seven nonresident members. The writer has selected for his study a period of sixteen years—1920-1936. A careful study has been made of each person who has come into the church since 1920. By talking with relatives and friends of the different people the writer has been able to formulate this graph showing where members have gone in the state of Indiana. Others have gone as far as Raleigh, North Carolina; New Haven, Connecticut; and San Francisco, California.

This church is located in the town of Trafalgar, twenty-five miles south of Indianapolis and one-fourth mile east of the Brown County State Road 135. The village has a population of about four hundred people and serves about one thousand people from the surrounding community. Two grocery stores, one general store, one drug store and a hardware store, two restaurants, a post office, garage, two filling stations and a railroad station supply the farmers with economic

necessities. A civic club and two lodges help to mold the life of the community.

The Trafalgar community has seven churches to provide the spiritual needs. Although only two churches are located in the village—Methodist and Christian—there are five others located from three to five miles away—two Christian, two Baptist and one Methodist.

The Christian and Methodist churches in Trafalgar are by far the strongest churches of the seven. Since the Christian church has a modern up-to-date building, a larger membership and a full-time minister, it has a wider influence than its neighbor church. Most all wholesome gatherings of the community are held in the Christian church because it has the largest seating capacity of any building in town.

The church under consideration has suffered from the movement of country people to the city. Ever since industry has come into prominence in American life, people have been leaving the country for the city. The reasons are obvious. The application of science and invention to agriculture has released about 60 per cent of the farm population for other occupations. Since the city has not produced enough people to fill the jobs created by industry and the rural community does not need all of its young people, the surplus goes to the city.

The educational program of the rural community has aided this movement. Farmers have encouraged their boys to leave the hard work of the farm for the so-called easy work, better pay and shorter working hours in the city. Rural high schools have always taught the values of the professions but a great many have failed to call attention to the values of American farm life. The city-minded rural minister doesn't seem to understand the need of presenting the values of the country to the boys and girls.

No wonder, according to Dr. O. E. Baker, Senior Agricultural Economist, that two million people each year from 1922 to 1929 left the farm to risk their fortunes in the city. In 1920 about 30 per cent of the total population were engaged in agriculture, and by 1930 only 26 per cent were actually gaining their liveli-

*Graduate, School of Religion, Butler University, 1936; Pastor, Church at Trafalgar, Indiana.

OCTOBER, 1936

hood from the soil. Ever since 1870 when 53 per cent of the people were engaged in farming the percentage has slowly declined to about 26 per cent.

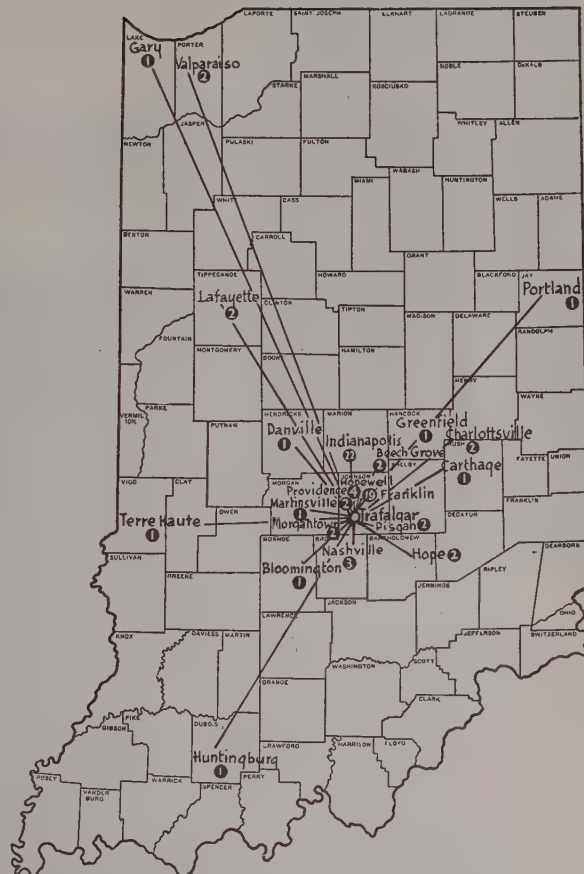
The Trafalgar church has lost about 30 per cent of its members since 1920. The graph shows where these people have gone. This little church cannot afford to lose its members, but in losing them it is making its influence felt throughout the state and nation. Larger churches have received many of the people trained by this church. Jesus said, "He who would save his life must lose it." Trafalgar has lost much of its life, but it has found it in larger places.

Trafalgar has done its part in training ministers. Since 1920 the church has had three young college graduates as its ministers. Two of them have already been sent to larger fields. This small church has made up for its salary deficiency by taking the young men and training them for the larger churches of the brotherhood.

The great balance wheel of the church has been the missionary enterprise. Each year it contributes to the Indiana Christian Missionary Association. It sends money regularly to Unified Promotion, which distributes it proportionately to the various agencies. It does not forget the benevolent work for the Emily E. Flinn Home at Marion and the Cleveland Christian Home.

The Trafalgar Christian Church could close its doors and its members go to the larger church twenty-five miles away. Such a procedure would stop an influence not only in the local community, but one that is now radiating to the far corners of the earth. It would close one of the training stations for young ministers. It would cut off one of the chief resources of the city church—a well-

trained rural man or woman who will eventually be found in the city.



Circles show where members of the Trafalgar church have located, and numerals indicate how many have gone to each place

The Proud Farmer

(In Memory of E. S. Frazee, Rush County, Indiana)

Into the acres of the newborn state
He poured his strength, and plowed his ancient name,
And, when traders followed him, he stood
Towering above their furtive souls and tame.

That brow without a stain, that fearless eye
Oft left the passing stranger wondering
To find such knighthood in a sprawling land,
To see a democrat well-nigh a king.

He lived with liberal hand, with guests from far,
With talk and joke and fellowship to spare—
Watching the wide world's life from sun to sun,
Lining his walls with books from everywhere.

He read by night, he built his world by day.
The farm and house of God to him were one.
For forty years he preached and plowed and wrought—
A statesman in the fields, who bent to none.

His plowmen-neighbors were as lords to him.
His was an ironside, democratic pride.
He served a rigid Christ, but served him well—
And, for a lifetime, saved the countryside.

Here lie the dead, who gave the church their best
Under his fiery preaching of the word.
They sleep with him beneath the rugged grass . . .
The village withers, by his voice unstirred.

And tho' his tribe be scattered to the wind
From the Atlantic to the China Sea,
Yet do they think of that bright lamp he burned
Of family worth and proud integrity.

And many a sturdy grandchild hears his name
In reverence spoken, till he feels akin
To all the lion-eyed who build the world—
And lion-dreams begin to burn within.

—From Selected Poems of Vachel Lindsay, Macmillan and Company. \$1.50. See review in this issue.



Willard M. Wickizer

The Significance of a Name

By WILLARD M. WICKIZER*

WHEN a new name appears it is always a legitimate question to ask, Does this new title herald something really new and different, or is it just the renaming of something old and familiar? And so it is a very natural and reasonable question that many are asking today, Does the title "Depart-

ment of Church Development and Evangelism" attached to one of the departments of the division of home missions of The United Christian Missionary Society have any real significance, or is it just a new name for an old and quite familiar program?

To reply categorically to this question, we would say that the new name does have significance and that it actually heralds an approach and a program which differ from the traditional approach to the program of home missions and which have been made necessary by changed conditions of American life.

Home missions has always been basically concerned with the development of the church in the homeland. It was this concern that brought it into being; and it has been this concern that has motivated its every activity—the development of the church. Home missions found America a young, rapidly growing nation, with a frontier profoundly influencing all national life. Quite naturally it gave itself to the building of the church in the more physical aspects, to the organizing of congregations in frontier communities, to the erection of church buildings in new towns and villages, to the preaching of the gospel in forest and on plain even beyond the recognized frontier of civilization. No more heroic chapter in the history of the church has ever been written than that dealing with the building of the church on the American frontier!

So rapidly has America been growing and so great has been the task of church planting that resulted from this growth that home missions has found most of its energies consumed in the mere establishment of churches, without having time or resources to follow through and help these new churches become efficient units in the kingdom enterprise.

It is now apparent that America is passing from a young to a mature social stage and that this passage will have profound influence upon all of the institutions of our land. The American frontier is gone.

The population has become relatively stable. The birth rate is on a steady decline. Great and sudden shifts (such as the movement from the rural sections to the cities which has been going on since the 1880's) are no longer to be expected. Cultural factors are becoming increasingly dominant. Wealth through the exploitation of natural resources or through unearned increment will be increasingly difficult to make. Men and institutions will be more critically judged on the basis of social utility.

All of which means for the church that the era of physical expansion is largely past and that it must dig in where it now finds itself and live—if it does live—on the basis of the effectiveness of its ministry and the adequacy of the contribution it makes to the community about it. Many men in America have been able to grow rich by unearned increment—they have simply ridden up with increasing values—and many churches have grown in the same way—they have ridden up with a rapidly growing community. The possibility of churches so growing in the future will be increasingly less, since rapidly growing communities will become fewer and fewer in number.

Since, therefore, it is the task of home missions to serve in the field of church development, its major function can no longer be church extension in any geographical sense, but must become what might be called church efficiency. It must come increasingly to extend a service and an aid to the local church that will enable the local church to become such an effective and efficient unit in the local community where it finds itself as to be able to live and grow on the sheer basis of the value and adequacy of the contribution it renders. That many churches would close their doors before sundown if critically judged on this basis today, is readily recognized.

We would not suggest that there are no longer any unchurched areas in America calling for the planting of new churches; or that there are no marginal communities needing the missionary ministry of the church, or that there will never in the future be population shifts of such magnitude as to concern the church. All of these phases will be continuing phases of home missions; but increasingly there will be that other area in which home missions must operate, the area of helping churches to perform adequately and effectively their basic function, the function of supplying a spiritual motivation and a Christian dynamic to society. We can expect the state to further occupy the fields of education, benevolence and charity; but

*Executive Secretary, Department of Church Development and Evangelism, United Society.

(Continued on page 14.)

Let the Local Church Play Fair

By L. N. D. WELLS*

WHEN our WORLD CALL editor assigned this topic it rather startled me. If the church is not honest, what of the rest of the world? Can a dishonest church lead the world to honesty? If the blind lead the blind will not both fall into the ditch? Fairness and honesty are basic in the church else it must not be called Christian.

The church is an institution of a different kind. It is unique in character and purpose. It stands amid a multitude of useful institutions, most of which are very valuable and many of them quite indispensable to our civilization. Yet in one outstanding particular they are all alike. They stand for *getting*. The banker, the merchant, the miller, the baker, are all in it for what they can get out of it. But men and women are in the church not for what they can get out of it, but for what they can put into it.

The church exists to deliver the message which grew out of the life of our Lord, and this is the basic task of every member in it. At home we can deliver it by word of lip, but we can't discharge our church's obligation that way. We are to be witnesses "*both in Jerusalem, and in all Judaea and in Samaria, and unto the uttermost parts of the earth.*" The message is addressed to every human being on our globe. This being true, I hold that a Christian church cannot be localized and remain Christian. It must do work beyond its own community. Through our daily tasks we coin our very selves into cash which comes in a pay envelope. A liberal portion of this money must be again transmuted into flesh and blood (that of the missionary) to represent us in the delivery of the message in fields to which we ourselves cannot go.

I am not sure as I restudy our commission that a church has a greater obligation to its own community than it has to China or Japan. Men and women everywhere without Christ are lost in sin. "The wages of sin is death." We hold the reprieve; shall we deliver it only to those who can be easily reached, or shall we do our best to reach the world? Only as we do the latter do we demonstrate the true meaning of Christianity.

Recently I learned of a consecrated young woman who regularly each week paid a pledge she had made through her church to missions. She used the missionary end of a duplex envelope; this continued throughout the year. When the books of that church closed, not one single penny had gone from its treasury for missions. The board reported that "unexpected and neces-

sary expenses at home had demanded every penny of income." That church is practically dead; it means nothing to a needy world beyond its own community, and I believe that the dishonesty of the official board in the misappropriation of missionary funds will do more harm in its own community than the preacher can do good with all his effort. If that church means nothing to the world beyond, and if its local influence is hurtful, the sooner it is entirely dead the better for the kingdom. Sometimes we wonder why God doesn't bless and prosper our church. This may be why. Missionary money must not be withheld to do the work at home.

Perhaps the greatest reason for our halting progress, if indeed we make any, is due to the lack of vision on the part of our pastors and their official boards. That's a great story in I Kings, XVII, where God's hungry prophet commands the starving woman who was gathering sticks to bake the last of her meal that she and her son might eat and die. "Make me thereof a little cake first." She obeyed and the barrel of meal wasted not neither did the cruse of oil fail. What would have happened had she kept the last of the meal at home? He that goeth forth with weeping, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him.

The greatest business principle yet announced, came not from a Chamber of Commerce, local or national, not from a president or superintendent of big business, but from the lips of our great Teacher, "According to thy faith be it unto thee." The preacher heads the most worth-while business in the world. This business fundamental applies here. In that pathetic picture at the base of the mountain where the defeated disciples asked their Lord, "Why were we not able?" the answer came, "Because of your lack of faith." This is the greatest cause of failure within the whole Kingdom.

Personally, I cannot see *how* any church can finance itself if it has not faith enough to help finance the entire Kingdom of God. I would go further and say that I cannot see *why* it should. For an adequate support of the church the members must have the inspiration that comes from consciousness of worthy part in a world task. "Brother, won't you give to support preaching in our church, there are few of us, we are all very poor. The organ won't play, the carpet is worn



L. N. D. Wells

*Dr. Wells is pastor of East Dallas Christian Church and president of the International Convention of Disciples of Christ which meets in Kansas City, October 12-18.

out, the roof leaks, but we must not give up the preaching." Put that plea up against one like this: "Brother, won't you make a worthy and representative contribution every week to preach the gospel here and around the world; to feed the orphans, house the widows, clothe the naked and help the poor? Our weekly offering undergirds the work of God's kingdom throughout the wide world." An appeal must be worthy, challenging and compelling, else real folk will pass it by.

In 1925 I was losing considerable sleep over the very heavy debt of my own church in East Dallas. We were about \$300,000 in debt and paying 6 per cent interest. We had just completed a beautiful and commodious church and Christian workshop. Never did I feel more that my people needed the inspiration of a world vision if we were to save our church. With renewed zeal and earnestness we pressed the missionary cause, and that *Year Book* records our largest contribution—\$28,699.54. Because of the inspiration and heartening coming to my people from this worthy gift, we were able to meet the obligations at home, and have done so through the years, until our debt is now well in hand with only \$74,000 outstanding. It is my profound conviction that if we had retrenched in our missionary and benevolent program we would probably have lost our church.

Where forced by circumstances to an enlarged program at home, I wonder if we can be entirely fair without enlarging the program for God's whole kingdom. If the new house brings more people then we should secure from them more money to preach the gospel across the world. If the new organ, the new addition, the new decorations, draw more folk, then more money should flow into our organized channels for the saving of the world.

Will you think about your church as I write about one of God's most beautiful flowers, for I think there is a real lesson here? "Imagine a rose that would say to itself, 'I cannot afford to give away all my beauty and sweetness, I must keep it for myself. I will roll up my petals and withhold my fragrance.' But, behold, the moment the rose tries to store up its colors and treasures of fragrance, to withhold them from others, they vanish. The colors and fragrance do not exist in the unopened bud. It is only when the rose begins to open itself, to give out its sweetness, its life to others that its beauty and fragrance are developed.

"So human selfishness defeats its own ends. He who refuses to give himself for others, who closes the petals of his charity and withholds the fragrance of his sympathy and love, finds that he loses the very thing that he tries to keep. The springs of his manhood dry up. His finer nature becomes atrophied. He grows deaf to the cries of help from his fellow-men. Tears that never are shed for others' woes sour to stinging acids in his own heart.

"Refuse to open your purse and soon you cannot open your sympathy. Refuse to give and soon you will cease to enjoy that which you have. Refuse to love and you lose the power to love and be loved. Withhold your affections and you become a moral paralytic. But the moment you open wider the door of your life and like the rose send out without stint your fragrance and beauty you let the sunshine of life into your own soul."

The Significance of a Name

(Continued from page 12.)

it will do so only as the church continues an effective witness regarding the value of human personality and lays the broad moral and spiritual foundations upon which social institutions can live.

The service that home missions renders to the church in the future must be rendered very largely through the help that it extends to the ministry, since ministers are, to such a great extent, the key to all local church situations. It is a significant fact that every other group in the church—Sunday school workers, missionary leaders, directors of youth, etc.—except the ministry has been serviced in the past. The minister has been largely left to struggle along alone as best he could. Some have struggled to success, but many have drowned in failure! It is going to be even more difficult in the future for a man to be a successful minister than it has been in the past, which means that the church owes to these men who carry the brunt of the load every possible aid.

For one thing, the minister's evangelistic task is to be more difficult than it has been. In all likelihood we will never again see people swept into the church by tens and thousands. They will come one by one and because some minister planned carefully, worked diligently, preached passionately and called laboriously. "What is the effective evangelistic technique for this day?" cry our ministers. And they have a right to expect that they will not be forced to grope their way alone to an answer. The church cannot say to its ministry, "It's your job. Find your own answers." The church must help to find the answers to the problems that are created by this transition from a young to a stable, mature society.

It is just here that home missions finds its new field and its new opportunity for service; it is here that we find the meaning and significance of the phrase, "Department of Church Development and Evangelism." It is to be an agency that seeks to aid the local church and its pastor, particularly in the spiritual phases of the church's program.

There is a daily news broadcast that always closes with the exclamation, "Time marches on!" So do the world and society and the church. And so, we hope, does home missions.

Adults Go to Conference

By R. C. SNODGRASS*

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THE Adult Conference is but the leafing and the flowering of the modern Adult Movement. I use the figure advisedly. The Adult Conference is not the fruitage of the Adult Movement—the fruitage is the actual development of adults in Christian growth, both individually and socially; and such fruitage still largely belongs to the future.

To speak of the modern Adult Movement with its countless organized expressions not only in the field of secular but religious education, would be indulging the commonplace. The adult consciousness is here. While the world in its uneven course, of necessity, has been guided largely by adults, yet in these latter days their consciousness becomes conscionable and they are as never before feeling the weight of actual responsibility. This feeling bids fair to brush away the cobwebs of fatalism that have surrounded the possibilities of adult development and world reconstruction.

The emphases on elementary and secondary education are not giving way to an obsession of adult education, but rather the fences long separating the three fields are being broken down, and we are rapidly coming to have the total educational outlook. In this the church must increasingly figure.

The tragic immediacy of the world situation compels us. We simply can't wait on fact-finding but inexperienced youth. As it now stands perhaps there is little to choose between the youth who has knowledge but no experience in life situations, and the adult who has experience in life situations but little knowledge to guide. But since adults have the reins of power at this time when it seems that a thousand years are as a day, it would appear that particular stress must be laid on adult Christian education in terms of Christian knowledge expressed in Christian experience with present pagan modes of living.

That the Adult Conference is becoming contributory to the achievement of this ideal, no one who is observing will deny. The place of the Young People's Conference in the development of youth stands no higher than that of the Adult Conference in the development of adults. The Young People's Conference had humble beginnings and we will not be discouraged if the Adult

Conference does not sweep the nation like a tide. But our beginnings are auspicious. This year will claim the inspirations of at least six Adult Conferences. They are as follows: Bethany, West Virginia; Sulphur, Oklahoma; Fulton, Missouri; Bethany Park, Indiana; Eureka, Illinois; Lake Alpine, California. One was definitely planned for Texas to be held near Abilene, but last-minute difficulties arising from site management forbade. The stakes are driven, however, for next year.

It is too soon to appraise this year's conferences, but enough information concerning them has trickled in to make the prospects especially encouraging. We predict the holding of many more next year with corresponding developmental values.

The benefits to the local church to be reasonably expected through the new conference program when it reaches its anticipated proportions will be at least twofold. It will help in making the congregational program unitive. Youth and

adults will no longer be working at cross-purposes. Few churches have sent their young people to Young People's Conferences without later suffering a clash between advancing youth and backward adults. Two groups separated by barriers of age and outlook can't long remain indifferent to each other and oblivious to a common program when, in their respective conferences, they study the same comprehensive program of the church and are challenged by the same adventurous Christ.

Too long has the church been self-satisfied in its contention that its only business was to make good men, believing that good men would by a sort of magical aloofness make a good society. We now face the horns of this dilemma: either the church has failed to make good men or its "good men" have failed. Somehow men's goodness hasn't been good enough. Henry Wallace's castigation is not wholly unjust: "The truly dismaying thing is the wishy-washy, goody-goodness, the infantile irrelevancy of the church itself." If I am not badly mistaken the Adult Conference will be helping the local church to become relevant, to make good men who are good for something—good enough to grow the kingdom in the hearts and lives of men.



Adult Conference at Bethany Park, Indiana; John Harms and Mrs. O. H. Greist in center of picture

*Pastor, First Christian Church, Amarillo, Texas.



Dr. Charles W. Gilkey

Noted Speakers at Kansas City

By LOLA BLOUNT CONNER*

AMONG eminent personalities in the religious life of America today, Charles W. Gilkey and Daniel A. Poling are men of distinction.

Happy it is, then,

that they are to be among the speakers for the International Convention during its sessions at Kansas City, October 12 to 18.

"Life is a romantic business. It is painting a picture, not doing a sum; but you have to make the romance, and it will come to the question of how much fire you have in you."

Dr. Gilkey was speaking to the graduating class of a large university, quoting from a letter written by Chief Justice Holmes to a young man leaving Harvard. But though the words were another's, the spirit was his and that of Dr. Poling also. For here are two men of as wide an appeal to youth as any in America—an appeal built on the fire of their own exalted dealing with life.

"The most beautiful and the rarest thing in the world," says Chief Justice Hughes, "is a complete human life." That beauty both Dr. Gilkey and Dan Poling are working to create in today's generation.

Dr. Gilkey is dean of the University of Chicago Chapel and professor of preaching in the Divinity School. A gifted preacher and Barrows lecturer to India in 1924-1925, he speaks widely for universities, colleges and other youth groups. He is also active in efforts for improving political and social conditions in Chicago.

Noted for his opposition to war, he is a national sponsor of the Emergency Peace Campaign under the chairmanship of Harry Emerson Fosdick, an intimate personal friend. Representing this organization, Dr. Gilkey is to speak at Kansas City on Friday night as arranged by the department of social education and social action of the United Society. He has been speaking for the Emergency Campaign since last spring and will continue to do so throughout the winter.

Dr. Poling is editor of the *Christian Herald*, president of the International Society of Christian Endeavor and of the World's Christian Endeavor Union, speaker and leader of the National Radio Youth Conference,

wherein his voice is familiar to all America in his Sunday afternoon broadcasts over a national hookup. Last year, at the biennial International Convention of Christian Endeavor at Philadelphia, he led 14,000 young people through the streets in what the Philadelphia papers termed "the largest and most colorful parade since war days."

Dr. Poling is also the newly elected minister of Philadelphia's Baptist Temple, the church founded by Russell H. Conwell. October first will see him installed in his new pulpit, though he is also to retain his other connections. The Pension Fund is presenting Dr. Poling at Kansas City in the Wednesday night address.

"People are variables," Dr. Gilkey continued in his commencement address. "Treat them with suspicion or distrust or contempt, or even with indifference and disregard, and they will shrink and stiffen and stick out their quills like porcupines. Treat them with imagination, understanding and good will—put yourself in their place—and like the soil under the June sun, they will soften and become fruitful; like the seeds below its surface, they will spring up and blossom and bear fruit—some thirty, some sixty and some a hundred fold."

With winning sympathy and directness, Dr. Gilkey lays hold of a subject and, as one of his students says of him, "comes down where people live." Whether before American audiences or 40,000 university youth of India, his simplicity and wisdom are an illuminating experience. Here is a man with a reserve of tenderness and understanding, a kind man, one who knows the deep things of life and who can open other people's eyes to see their quality.

Dr. Gilkey was born at Watertown, Massachusetts, and educated at Harvard, Union Theological Seminary and universities of Germany and Great Britain. Back to America in 1910, he became pastor of the Hyde Park Baptist Church, Chicago, remaining nearly eighteen



Dr. Daniel A. Poling

*Feature writer, Indianapolis, Indiana.

years. He has been with Chicago University for ten years.

His Barrows lectures, published as *Jesus and Our Generation*, reveal Dr. Gilkey's conception of the primacy of Christ. He says, "The Lordship of Jesus is a living faith to be carried out into the whole area of human life, and applied in personal and social practice over all its range and extent. . . . It refuses to admit that there is any department of life that is really worth living, whether business or pleasure, politics or international affairs, to which Jesus' principles and standards do not apply."

He has a cogent word about missions. "The civilization of the so-called 'Christian' countries must be far more widely and thoroughly Christianized if their religion is to commend itself consistently and convincingly to intelligent men in other lands; and the conquering faith that alone will suffice for the evangelization of the social order at home will have the spiritual vitality to propagate itself geographically abroad."

Dr. Poling is one of the most attractive figures to youth in America today. A powerhouse of energy, he has given all his life to youth movements. Recently returned from a great world trip to forty countries, his leadership in America is all the more vital. A passionate advocate of prohibition, conservative in his religious ideas, but ever socially minded, he is seeking the Christianization of all of life. Whether through the practical, sincere counsel of his radio talks, his columns in the *Christian Herald*, his books or his efforts for prohibition and law enforcement, his courageous, resourceful spirit is a force to reckon with today.

In September, 1935, through the *Herald*, which has the largest circulation of any religious paper in the world—over 300,000—he shows up youth's major enemy.

"It is not denied that prohibition closed, 'legally,' 177,000 saloons. Repeal . . . has now reopened 437,704 places where liquor may be sold legally. Certainly repeal is a great 'success'! . . . Call it what you choose, the principle embodied in the Eighteenth Amendment is the only principle of government and law on which the solution of the liquor problem can be worked out."

Dr. Poling is a native of Oregon but he came first to national attention through his prohibition efforts in Ohio. An early football player, track man, lumberjack and steel mill worker, he served later in the World War where he was severely gassed. He became pastor of the Marble Collegiate, a three-hundred-year-old church on Fifth Avenue, and chairman of the steel strike report of the Interchurch World Movement which effected important changes.

"Crusading With Christ" is the new youth movement which Dr. Poling is now presenting, working toward evangelism, world peace and Christian citizen-

ship. It is the basis of youth programs in most of the Protestant denominations today.

Dr. Poling believes that communism, fascism, militarism and dictatorship are "alien to our soil and spirit," and says that the answer is neither "suppression nor fear" but American democracy.

In accepting his new pastorate, he reiterates his working faith.

"God helping us," he said in part, "we shall raise our voices against every institution that prospers at the expense of human personality, that hurts men or women or little children. Please God, 'social security' shall become for us more than a phrase."

The Pastor and Missions

By A. R. ADAMS*

THE missionary spirit has often been regarded as a sort of appendage to pastoral qualifications: a good thing, but not essential. The pastor, we have said, must be devoted, eloquent, winning, a good preacher and organizer, and if, in addition, he can carry a little missionary zeal, as he carries his umbrella—generally keeping it closed and rolled into the smallest possible space—no serious objection can be made.

To all such ideas we must oppose this fact—the missionary spirit is the spirit of Jesus Christ. When his disciples said "All men are seeking thee," he answered, "Let us go into the next towns that I may preach there also." Not popularity but progress, was his aim. The Book of Acts is simply a missionary journal. Just in proportion as one fails to have the missionary spirit does he fail to have the Christian spirit. An anti-missionary church is an anti-Christian church. The missionary commands of Christ are of the same rank as his moral precepts. We have no right to ignore the great commission. "Go ye into all the world" is as truly a command of Jesus as "Repent and be baptized." Christ says to every lost sinner "Come." To every redeemed sinner "Go." And all the lofty motives, grand rewards and awful penalties by which we urge the sinner to come to Christ are the very motives, rewards and penalties which enforce on us the command to go.

"Does God call me to be a missionary?" He calls every pastor to be such. The distinction between home and foreign work is being rapidly abolished. By dividing our work we destroy its unity and grandeur. Is Christ divided? Then let not the world for which he died be so divided that any part of it shall be beyond the pale of my Christian sympathy.

We smile at Uncle Jasper when he asserts that the "Sun do move"; but we find it difficult to believe that the church we serve is not the ecclesiastical center of the universe. Brother, your church and mine are not the center—Christ is! Our churches are only single stars in the thousand constellations that with spheric music circle about the ascended Lord. My church has the bulk of my endeavor and my heart's love. But it is not the center of the world or of my faith. I have given up trying to make my faith revolve about it, and am anxious that it should revolve in even closer, higher, truer circles about the central sun.

In most churches the missionary sermon comes once a year, and is intended as a sort of lemon squeezer, to extract the last reluctant dribblets from hard-rinded Christians. I have known some pastors to run away on that Sunday, and put someone else in the pulpit, as if to say: "I have squeezed these people fifty-one Sundays for my salary, and on the fifty-second you shall squeeze them for missions." What we need is to preach all the year round the expansive power of Christianity.

*Minister, Christian Church, Marianna, Arkansas.



—Resettlement Administration Photograph by Rothstein.

House on Corbin Hollow Farm, Shenandoah National Park, Virginia

G OVERNOR Futrell of Arkansas promises to call a conference on the share-cropper situation. He is asking the governors of other cotton states to appoint delegates. Governor White, millionaire lumberman of Mississippi, says his state has no share-cropper problem. That is about like a Pittsburgher saying steel has no labor problem or a Hitlerite saying Germany has no Jewish problem. It also raises a question mark over the possible outcome of the conference. Will it result in a stalemate as did President Wilson's industrial conference and as have so many others held on controversial questions with both extremes sitting in? There no doubt are landlords and tenants who could meet and conciliate the situation but no one would ever expect Governor White and an officer of the share-cropper union to do so. We suspect that the hope of the situation lies much less in Governor Futrell's conference than in disinterested forces of social understanding, such as those of socially minded "brain-trusters," Rural Resettlement experts who are appointed to administer relief, and those forces of the social conscience represented in church and educational bodies who are not financially interested in the situation but whose whole interest is in economic equity and human welfare.

The writer tramped about Ireland in the bad old days of landlordism and wrote an article entitled "Slums in the Country." Ten years after the land purchase act became effective he did the same thing again and wrote on "The Greatest Constructive Social Experiment in History." The poor cotter had been converted into a homesteader, "rack-rent" had been destroyed, credit was furnished by the government at low interest rates, hovels were changed into decent cottages and the gloomy rural Ireland of a decade before was beginning to smile.

There is nothing easier than for a complacent and

From Share-Cropper to Homesteader

By ALVA W. TAYLOR*

socially ignorant mentality to dismiss the share-cropper situation in the South as one of "lazy niggers" or "poor white trash"; or on the other hand, to charge it all up to "wicked landlords." There are lazy tenants and white croppers of low mentality and there are exploiting landlords, but most of them are made such by the situation. There are also croppers who become tenants and tenants who become owners in spite of the situation, and there are landlords who have sacrificed greatly to care for their tenants during the depression and many who have lost their all. But none of these facts furnish more than exceptions to the rule. The cotton tenant situation as a whole is bad and its solution requires much deeper remedies than in making landlords benevolent or tenants industrious much as those things will help.

The average cotton tenant works a farm of 36 acres, is a one-mule farmer, has the use of tools worth from \$40 to \$125, lives in a three- or four-room house that costs from \$300 to \$400 to construct, possesses a cow, a pig or two, from forty to fifty chickens and makes a net income from year to year that averages from \$400 to \$600. The tenant who furnishes his own mule and tools and gets two-thirds, may do a little better. But the "share-cropper," who is "furnished" by the landlord and gets one-half, is nothing but a wage earner with no assurance as to what his wage will be and he fares more poorly. The average production for all cotton farming last year was 180 pounds per acre. Inasmuch as the richer bottom lands and most of Texas produced above the average, many on the poorer lands made much less. Just for the sake of being a little more than fair let us assume that the average good cropper will make 200 pounds this year. He, with the help of his family—wife and children all working in the fields in the planting, chopping and picking seasons—will thus produce 2,800 pounds of which he will get one-half. If his fiber is good he will probably receive from eleven to twelve cents a pound for it. His gross intake will thus come to, say, \$155 from which ginning, half the cost of fertilizer (the landlord usually pays half on fertilizer), and any other expenses must be paid. He may get a little for his cotton seed, but \$200 will cover about all the cash he will receive unless he has been able to get some day wages between busy seasons in the cotton field. He will probably have lived on "store credit" for which he has paid about 20 per cent interest or surcharges. The reader may judge as to how much chance he has to ever become an independent landowner as over against

*Dr. Taylor is professor of social ethics at Vanderbilt University, Nashville, Tenn.

the predestination of his situation that makes "poor white trash" or a "lazy nigger" out of him. He is a victim of the one-cash crop and of the credit system; and both he and the landlord are victims of "unearned increment," that is, of speculative land values which have pushed the price of the land up above its earning capacity.

An illustration is found in Mississippi County, Arkansas. This rich delta county is a good sample of the situation in those sections of Arkansas where there has been most trouble and violence, though there has not been much in that county. It is used here because of a study made there in which it was found that the average tenant acreage is twenty-two, the buildings on it are worth \$300 and the cropper's tools cost about \$40. His cultural condition was poorer than the tenant on the poor red hills of Georgia where the price of the land is one-fourth as much. It is an old saying that "poor soil makes poor folks"; a new one could be coined to say that in the cotton country "rich land makes poor croppers."

Is there no solution to this problem? There are 3,000,000 cotton growers, with their families averaging six in size, laboring under these depressed conditions. Couple this 18,000,000 with the millions of southern wage earners who labor for from \$400 to \$700 per year and it is not difficult to see why the South as a whole remains poor; until these millions can buy the necessities of life there can be little real prosperity for the South. The southern worker is just as capable, just as ambitious for his family, just as willing to work and save and invest and just as eager to prosper and raise his standard of living as is any other American. He is a victim of one crop and the tenant system. Ten corn states produced milk alone of greater value than all the cotton in ten cotton states and then raised a billion dollars' worth of corn, besides making their gardens furnish much of the food for the family.

A solution is offered in the experiments of the Resettlement Administration. Such homestead colonies as those at Lake Dick in Mississippi and at the Dyess colony in Mississippi County, Arkansas, are the experimental plots. The next ten years should tell the story just as it is told in Ireland.

There are three phases to the work of the Resettlement Administration. First, it is "rehabilitating" some 500,000 farm families who would have been on relief had it not made them loans to enable them to

continue farming. The average loan is about \$200, the average age of the farmer given it is in the early thirties; he is thus a good risk and all signs are that, notwithstanding drouth and other elements of chance, such as illness, bad markets, insects and crop failures, more than 300,000 of them will pay out within two or three years. Those who do not, would have been on relief which would have cost more, so the expense to the government has not been increased by charging unpaid loans up to relief expenses.

The second phase is that of readjusting mortgages to save foreclosure. More than \$60,000,000 in mort-

gages have been so adjusted as to save the hard working son of the soil from losing his earnings and savings of years. It is a tragic fact that a half-million have lost their homes through foreclosure since the depression began.

The third phase of Resettlement's work is the one that offers hope for the solution of the tenant problem, and for the debt-laden small farmer as well. It is that of reconstruction. Good, productive land is purchased and the

homesteader placed upon it with forty years to pay out at a 3 per cent interest rate. More than 20,000 modern small farm homes have been built or are under construction. The toil-saving devices of water and plumbing are built in and where available, there is electric installation. The neat little home of the accompanying illustration, with twenty acres of land, will cost the "Homesteader" about \$2,500. The tenant, now become a home owner, will have 40 years to pay for it through annual payments amortized at little more than one-half the interest rate he would have to pay on a commercial real estate loan—and as he had no credit he would have been unable to procure a commercial loan.

The solution of the cotton tenant problem is offered here. The government sells billions in bonds at less than 3 per cent; it could offer tenants and mortgage burdened small farm owners a 4 per cent rate and pay all expenses out of the extra 1 per cent. Crop credit loans could be made at one-third the rate paid by the cotton cropper. Then, by insisting on expert supervision of farming, as the Resettlement does, scientific methods plus cheap credit would make repayment easy to any industrious farm family. The saving in interest alone would pay the principal. Meanwhile the family would have a neat home with modern, toil-saving conveniences, an improved income plus a better

(Continued on page 21.)



—Resettlement Administration Photograph by Mydans.
Completed Cumberland Homestead House, Crossville,
Tennessee

The Smiths and the World

By CLEO BLACKBURN*



The finished product from Flanner House Laundry is equal to that of any first-class laundry

ONE morning last July word came to Flanner House in Indianapolis of the passing of one of our oldest and most faithful workers. For nineteen years Mrs. Emma Smith had worked out of our employment department as a day worker. During that time we had been able to "place" her 454 times.

These nineteen years were not all happy years. During this time, Mrs. Smith came to Flanner House each morning hoping that someone would call in for help. Many a day did she come and wait all day without getting the desired job. Jobs to her as to hundreds of other women who come and wait, meant house rent, fuel and food. No job frequently meant no food or fire for herself and her children. One of the most difficult tasks at Flanner House is to tell the women that there are no more jobs for the day.

A most interesting feature about these mothers is their attitude toward work. They do not want charity. They realize, of course, that they are poor and in need, yet what they want is an opportunity to earn a living.

Flanner House attempts to give that opportunity. We are able in some cases to secure steady work; in others we can only obtain day work. During these nineteen years, Mrs. Smith worked mostly as a day worker. One of the beautiful things about our whole relationship with Mrs. Smith was her apparent optimism and faith. Sometimes she would have to come in the office several days before she received a day's work, but she came back every day with a smile hoping for a much needed job.

When she was fortunate enough to get a job her children were left in the nursery along with the children of many other working mothers. The Flanner House Nursery is one of the oldest day nurseries in Indianapolis. This is reflected in the fact that when Mrs. Smith first came to Flanner House, she left her two children in the nursery and they were reared in our nursery school, clubs and classes. Today, nineteen years later, Mrs. Smith's daughter has grown up, married and is now leaving her children in Flanner House while she goes out to earn a living for the family. Thus, the world moves on and Flanner House

still functions as the medium of service to the Smiths and many others who would otherwise find survival quite difficult in a competitive society.

In addition to the task of finding employment, and caring for the children of Mrs. Smith, the social service department was able from time to time to provide for them as well as for others in need by securing the proper contacts with direct relief-giving agencies. Through this medium we are able to care for the sick, provide food and clothing in some cases and secure homes for the homeless.

The case of Mrs. Emma Smith has been given because it is a splendid example of how a broken family can be rehabilitated, its morale preserved and its members kept together and developed into useful citizens. In connection with this rehabilitation program, a program of education and training is conducted through our classes and clubs in the vocational department. It is in this area that the services of Flanner House are basic to the establishment of morale and self-respect which combat disillusionment and despair and make for wholesome Christian living.

Thus our task becomes more than just providing help for the needy, although much of that is provided. It is designed to really build a more wholesome life for a segment of America's marginal economic group. The Flanner House procedure is fairly simple, yet quite fundamental. A woman who comes into Flanner House for the first time is registered for employment, her social history taken, her case investigated and the need established. Before she is given employment such as laundress, general house cleaning, cook, waitress or governess, she is sent into our classes where she is thoroughly trained. The Flanner House vocational school offers classes in cooking, home-making, sewing, laundry work and child care. Aside from the regular classes which meet at

With its splendid electrical equipment members of the home economics class are instructed in all the intricacies of the culinary art which might arise in the kitchen of the most exacting mistress



*Superintendent of Flanner House, Indianapolis, Indiana.

the central plant there are several clubs for girls and boys in which they are given instructions in sewing, art, handicraft, as well as some opportunity of expression in music and dramatics. Many of the women cannot afford to attend the classes at Flanner House because of the distance. To meet this need, we have organized four neighborhood clubs in which educational, health, home-making, sewing and cooking programs are carried out.

Such a program is effective in two general areas of the lives of these women. It enables them, first, to become fully trained, efficient workers in the task to which they are assigned; second, the training is also reflected in the homes and everyday lives of the women. Thus the training program at Flanner House provides a splendid opportunity for raising the general standards of living and health conditions for the people it serves, on one hand, while at the same time it provides well-trained, efficient persons to fill the service needs of the citizens of Indianapolis.

During the thirty-eight years of Flanner House existence in this community, there has never been such a need for the type of work that is now being carried on among these folk. These thirty-eight years have seen considerable growth in the institution. Beginning as it did in 1898, as a small mission, on Colton Street, known as the Flanner Guild, it grew continuously until 1918 under the sponsorship of the Christian Woman's Board of Missions, it was moved to its present location, 802-816 North West Street, where it is now housed in four buildings which are wholly inadequate for its present program. At present, it is interracial in administration and a member of the Community Fund which pays four-fifths of its operating expenses. This expenditure does not include

the plant which is leased without charge from the Christian Woman's Board of Missions. Flanner House today is the oldest social service agency in Indianapolis among Negro people. It stands definitely committed to the task of providing the kind of Christian service and helpfulness which enabled Mrs. Emma Smith to come to Indianapolis, secure an opportunity to work and rear her family in respect and decency and at the same time keep her simple faith and optimism. The entire process was carried on in the spirit of seeking to help her secure the essential things in life rather than of merely giving them to her.

We believe our philosophy of "Helping Others Help Themselves," is the saner course. While more difficult, yet it seems to us the more effective way leading toward the more abundant life.

From Share-Cropper to Homesteader

(Continued from page 19.)

standard of living, security of tenure as against the constant moving about of the average tenant, and each year their equity in the farm would increase. In other words, through the planned and supervised help of all the people as represented in their government, the depressed and defeated millions among the farmers of our wealthy land could be restored to that homesteading type of independence upon which rural America was builded. "Ownership turns sands into gold," said an English landlord of the better type many years ago. Home ownership for the stranded tiller of the soil, with cheap credit would, if provision is made against the return of land speculation, redeem the tenant.

Disciples' Peace Poll

CONDUCTED BY

Department of Social Education and Social Action, *Front Rank, The Christian-Evangelist, WORLD CALL.*

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Figures That Live

By VIRGIL A. SLY*

THERE are piled high upon my desk this morning the reports of activities of men and women who in the name of Christ are carrying on his work around the world. These reports for the year's work, 1935-1936, would fill a fair-sized book and I have but a few hundred words in which to tell their story.

The insets on these two pages contain the story that I will endeavor to tell. But how futile figures are. They are cold. The mere counting of noses. The mere tabulation of sums that any machine could do. Their scope and vastness bewilder one. But cannot these cold facts become flesh and tell their own story?

Note, for example, the great army commissioned and sent forth by our brotherhood, foreign missionaries, home missionaries, Christian educators, native leaders. Yes, a total of 2,320. Amazing, but just 2,320 people are of no special interest until we remember that one of these missionaries is the man from India, Africa or China who visited our church last year. How he thrilled our young people. How they hung upon his word. What a tremendous work he is doing. It may be that it is Hira Lal or Mark Njoji about whose Christ-transformed life we have read, or it is someone from a home missions institution whom we have remembered working among the underprivileged, lifting the standard of life, interpreting Christ to hungry souls. It may have been one of the directors of Christian education, the one who did so much for our young people, who helped our teachers. What are these? Just figures, just 2,320 people? No, they are friends. They are warm, pulsing human beings, our friends, our messengers. God speed them.

How our world membership continues to grow. But is that all? Out in India someone, an outcaste, has broken through the traditions of centuries and found universal brotherhood. Found that his soul was his own, that he was free. In China to some poor soul the heavens opened and the glory of God shone through. In Africa for someone the dark trails of the forest lost their terror. The witch doctor lost his power but a soul found God. Someone here at home was lifted out of the despair of sin. Someone who had felt that every man's hand was turned against him found a friend.

*Executive secretary, United Society.

These are not figures added to the dry rolls of churches. These are souls which have found God.

Twenty thousand seven hundred and ninety-two students in our schools. That is a much larger enrollment than your state university can boast. What tremendous ground they cover, from Kentucky, Louisiana, Texas, to China, India, Africa and Paraguay—to mention just a few. Before me is a picture that tells a story of the schools better than cold figures even as imposing as 20,000. Before an open window in a school located in the heart of the Congo stands a Negro boy oblivious to

his surroundings. His eyes are glued to the eyepiece of a powerful microscope, watching the activities of little animals that he never before dreamed existed. Out of this and many other experiences he will go forth an intelligent leader, who in turn will lift his people out of the darkness and ignorance of superstition.

A young man in India lifts his voice and addresses his people in their own tongue, telling them the old, old story miraculously new.

He has been trained and taught in your schools.

An underprivileged girl leaves the doors of one of our home missions schools. Her clothing may be cheap but there is nothing cheap about her mind and heart. She has had a chance. She faces life with a lift to her heart and a light in her eyes. Our girl—one of the 20,000.

"All they that had any sick with divers diseases brought them unto him and he laid his hands on every one of them and healed them." Five hundred and five thousand, five hundred and ninety-five treatments—it staggers you, but what does it mean? Just another figure? Yes. But there are hundreds of mothers and babies alive today who would be filling forgotten graves but for those figures. A lame man in China is walking and going about his business with a song in his heart. A woman in India gazes with wonderment upon the world about her, jealous of the ending day, for now she can see. A small boy in Africa stumbles along with a cheery song in his heart. A foot is gone, but he is alive. Add to the 505,595 treatments the word of God and we get into a field of mathematics that no one can compute. Who can multiply 505,595 by God and get an answer? This is mathematics of the kingdom.

Division of Education

Leadership training credits issued, standard 1st series, 515, 2nd series, 457.	4,308—
Adult Conferences	6
Total attendance, approximately	200
Young People's Conferences	86
Total attendance, approximately	7,500
World Fellowship Meets	56
Total attendance	5,405
Laboratory Schools	2
State Children's workers, 22 organizations and 82 leaders	
Missionary Organizations	5,020
Total membership	136,630
State Secretaries Missionary organizations and Education	43
Study groups	1,035
Field Directors of Religious Education	20
Contacts with student groups	107

Teachers, young people and children by the hundreds and thousands have received training for greater usefulness and service in their local churches. These are not mere credits in a standard leadership training school, a week's experience in a young people's conference or in a vacation church school. These are visions glorious, aspirations, inspirations, convictions, decisions, courage. Out of a training class walks a teacher who has become conscious of life. Out of a young people's conference comes a youth with a knowledge of things as they are and a determination to help adjust them to things as they ought to be, his soul drenched in high ideals and dreams. Scores of organizations work quietly in the background carrying the load, lifting hundreds of people to greater visions of service.

Achievements for 1935 in World Missions

Fields of service	10
Number of missionaries	173
Number of national workers	1,874
Added by baptism	3,806
Church membership	65,181
Net gain	1,120
Organized churches and places of regular meeting	1,252
Congregations entirely self-supporting	370
Sunday schools	323
Enrollment	19,770
Christian Endeavor societies	184
Enrollment	11,357
Schools	604
Student enrollment	20,066
Students studying for ministry	243
Hospitals	12
Dispensaries	13
Treatments	505,595
Nurses in training	93
Raised on the field in offerings and fees	\$307,418.63

Home Missions

Missionaries	210
(Serving 32 states and 6 Canadian provinces)	
White pastors and evangelists	87
Negro pastors and evangelists	16
Mission field pastors	8
Types of service	10
Negro, Highlander, Japanese, Mexican, Indian, French-Acadian, Coke and Coal workers, Evangelists, Church Maintenance, and Interdenominational.	
Negro Junior Colleges	2
Highland (white) high schools	2
Total students enrolled	726
Graduates, elementary	31
Graduates, high school	52
Graduates, junior college	51
Institutes	3
Japanese, Mexican and Indian.	

Those who have the responsibility of teaching and the training of teachers believe, as did the earlier followers of Christ, that the establishment of a world order in which men, women and little children may live in peace and happiness is not a fantasy but a reality. They believe in the possibility and the probability of a better human world. They believe in freedom and justice and love in human relationships.

One could go on telling the story of the figures. Perhaps if God were writing about these figures, he would not make tabulations but he would talk about people whose lives have been changed, whose thoughts have been lifted, whose souls have been freed.

Here, then, is the story of figures. Let's close them in the love of our knowledge and in the vision of our dreams.

A Living Memorial

By LILLIE BOYER HEDGES*

ALTHOUGH Virginia Ann Hedges, nee Gilkeson, was born, married and lived for nearly eighty years, died and was buried in the town of Warrensburg, Missouri, she was the very antithesis of provinciality. She was a world citizen, an emulative possibility for every missionary-minded person.

Married to Dr. William Luther Hedges, she not only gave to him able and sympathetic support in all the activities of a Christian physician, but filled an active place in church society and community. As she sponsored the new woman's suffrage movement, she came to feel that she must share Christianity with all nations. In the early days of the Christian Woman's Board of Missions in Missouri, she served as corresponding secretary. An ardent member of the W. C. T. U. from 1881, she held offices, state and national, but her deepest concern was for the church with its missionary opportunities. For over fifty years she taught a college men's Bible class and kept in touch with many of the boys as they went afar in their life's work.

One evening of the last week of Dr. Hedges' life, as he and Mrs. Hedges were watching a glorious sunset, the Doctor spoke: "Would that when we are gone, at the close of each day to someone should come, because of our stewardship, a knowledge of God's love as expressed in the gift of his Son. To tell the story day by day, to go on as long as things can last, perpetual as human plans may be made. Evangelistic, it must be."

Being in complete accord with the Doctor's wishes, Mrs. Hedges set about at once building what was to be known at her

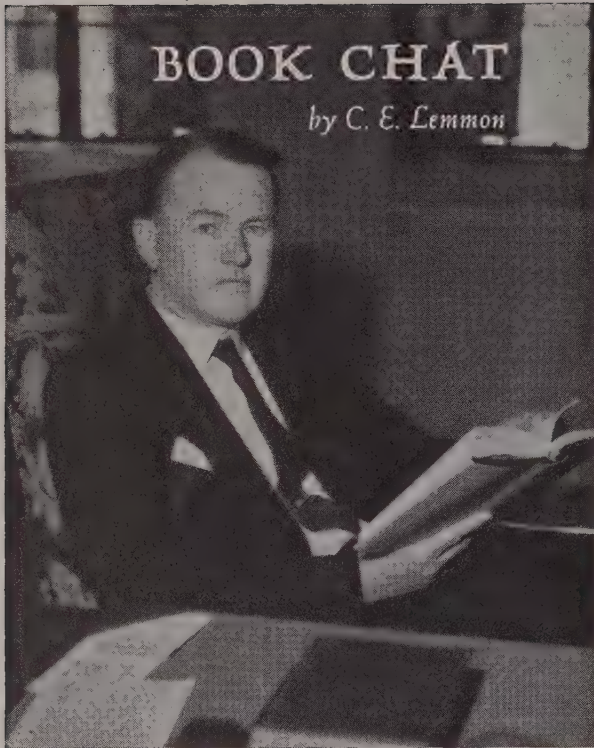
death as the Hedges Memorial in Perpetuity. She joyously placed \$10,000 with the United Christian Missionary Society in annuities, the interest from which has been sent to Monieka Station annually as scholarship specials. At her death last July 6th, the \$10,000 became a Memorial in Perpetuity, imperishable as America is and as churches are. The principal is never to be spent but the interest which accrues is to furnish twenty-five scholarships annually forever, to carefully selected, purposeful students in the normal school or evangelistic classes of the mission schools in Congo.

In these trained teachers and evangelists we visualize Congo's hope. To each succeeding generation, for it is inconceivable that the newest region to be opened to civilization shall ever have no need of trained Christian leaders, these shall go to village after village as exponents of a higher plane of living.



Mrs. Virginia Hedges

*Retired missionary to Africa.



DID you ever stop to consider how much of our talk concerns mankind and his affairs? From the casual conversation on the street corner, to the discussions of the city council or the state legislature or the congress or the professor in the classroom or the preacher in the pulpit or the politician on the stump, men are continually talking about themselves and their mutual problems. Charles A. Beard has written a book—especially timely for the political campaign—which he calls *The Discussion of Human Affairs*. The net result of reading these well-written and very interesting essays is to conclude that when we are talking about human affairs we are usually talking through our hats. At least it is well, when we hear dogmatic expressions or prophecies about the future or promises from the stump, for us to consider the many biases, unknown factors and imponderable elements in the social situation. Dr. Beard points out the many promises made to us in times past by successful political candidates, and how they have failed to work out, even though the leader was entirely sincere when making them. This whole business of human affairs reminds one of a sport often indulged in out on the western plains. Three or four men will go out after dark in a car, one man sitting astride the radiator with a shotgun, one driving the car, and a third manipulating the spotlight across the fields to draw into focus the jack rabbits. The man with the gun has a moving target from a moving vehicle and must shoot in a moving

light. If he fails to kill the rabbit he cannot be blamed overmuch. So in our discussion of human affairs we have many relative and changing factors to consider and we would be smart to keep our eyes open to the spurious promises and false conclusions of much of our social and political discussion. Dr. Beard does a great deal to debunk the demagogue. His book is good reading and would serve, if widely read, to insulate the people against fanatical fascist or dictatorial agitation.

The Nature of Religion by Edward C. Moore is a recent selection of the Religious Book Club. I presume the committee on selection feels that it is good to get away from the hectic discussions of immediate problems of the social crisis to read the ripe and mellow ideas of a scholarly and mature mind. Dr. Moore is nearly eighty years of age and has been professor of Christian morals at Harvard University for fifty years. The author out of his lifetime experience in the classroom and on the lecture platform, with a rich background of church history and long reflection on Christian theology, discusses the simple but profound questions of our faith. What is the nature of religious knowledge? How does religion manifest itself? What is the place of the transcendent in our thought of Jesus, of immortality and of God? How does religion function in the attainment of the true, the beautiful, the good and the holy? This is distinctively the book for the teacher and the preacher, a book of permanent usefulness and long-time value.

Professor Kenneth Scott Latourette of Yale University has written on *Missions Tomorrow*. The author has been a missionary and for a number of years has been teacher of missions at Yale. The first two chapters give the background of the modern missionary movement. The author manages to make one feel the cumulative power of this great movement of the modern church. Even if missions were a spent force—which of course is not the case—it would still be a marvelous expression of the Christian gospel. Each of the great missionary fields is briefly described, with the special problems, approaches and achievements outlined. I know of no material quite equal to this as to vividness and clearness. It makes good teaching and preaching material. The fourth chapter is on forces that are making for a new day. Here the author outlines fourteen new elements in the problem of the missionary movement, some intellectual, some social, some economic and some political, and nearly everything he says has some application to our situation at home as well as in the foreign field.

Regina Westcott Wieman, co-author with her husband of the recent volume *Normative Psychology and Religion*, has written a little book called *Popularity* which is an interesting study of the factors that make for successful social relationships. It contains most

(Continued on page 43.)

*Dr. Lemmon is minister of First Christian Church, Columbia, Mo., and a contributing editor of WORLD CALL.

Personalities

By FRA EDGARDUS

WITH the national convention meeting at Kansas City, the Fra is reminiscent of boyhood days there in 1890-94. What of the churches, preachers, laymen? . . . At First Church (11th and Locust) was that wise generalissimo, Thomas Preston Haley, a grand-looking man, silk-hatted, Prince Alberted, gray-bearded, Irish eyes a-twinkling and in his voice a tang of the auld sod. . . .

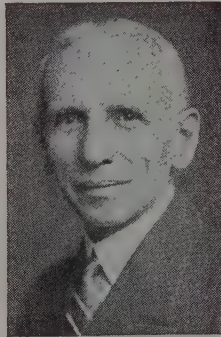
At Sixth and Prospect (now Independence Boulevard) was John A. Brooks, fighting Prohibitionist, grave of mien, an impressive pulpit figure, fervently evangelistic.

. . . Succeeding Dr. Brooks came a frail, slender young preacher from Shelbyville, Kentucky, closely cropped dark hair with a tendency to curl, full-lipped, flashing dark eyes and a distinguished pulpit style, quoting Emerson, Whitman and Matthew Arnold "by the yard"; touching with distinction every theme he chose. One ardent admirer of this brilliant newcomer jubilantly reported counting twenty-one quotations in a single Combs sermon!

On a summer Sunday a supply preacher stood in the pulpit at Sixth and Prospect, a handsome, exuberant young fellow in his middle twenties: Cutaway coat, pin-striped trousers, russet shoes, he spoke with an oratorical swing and quite wrecked the hearts of the young lady worshipers, one of whom, a blue-eyed colleen, in a burst of confidence exclaimed, "Oh, he looks good enough to eat." It was Burriss Jenkins back from Harvard!

At Sixth and Prospect a young layman, frail and slender, was coming rapidly to the front as an indefatigable churchman. He was active in morning and evening services, Sunday school and Wednesday prayer meetings, generous with his money. It was R. A. Long, whose equally church-minded wife and young daughters (tomboy Lou-Lou and more sedate Sally) were heart and soul in the life of that fast-growing congregation.

W. F. Richardson succeeded T. P. Haley at 11th and Locust, and his first Sunday as pastor was made a city-wide event, with all our churches cooperating. Dr. Richardson wore a closely cropped brown beard in those days, was vigorous and began his Kansas City ministry with a fine dignity and optimistic spirit. Another preacher was A. W. Kokendoffer at Forest Avenue, greatly beloved, gentle, meek, and such a pastor! Still another



Dr. George H. Combs

was A. B. Phillips at 18th and Prospect, ardent, and in love with his calling.

On a never-to-be-forgotten evening at Sixth and Prospect a guest preacher occupied the pulpit—an aged man, frail of body, slightly stooped, iron-gray beard, alert of mind, benevolent and kindly, his blue eyes peering into Paradise. His theme was "Cosmos and Creation." He talked simply and made few gestures. It was the sage of Independence—Alexander Proctor!

Another memorable occasion was at an evening service at Independence Avenue Methodist Church. In the pulpit was a

slight, volatile, dramatic personage, careless as to attire, with his red hair every-which-way. His speech was golden, pictorial, rhapsodic. He says: "Get an elocution teacher to tell you how to pronounce the word s-h-r-e-w-d." Then he pronounced it and you felt a cold, cutting wind blow over you, and were sure you did not wish to be known as a *shrewdish* person. It was William A. Quayle, just coming into national renown.

Great laymen forging to the front: A. S. Donaldson, D. O. Smart, Langston Bacon, Mont Stevenson, the MacMillans, Middaughs, Fultons, S. Edgar Rumble. There were verve and vigor in that young church and the co-operation among all the churches of the Disciples was extraordinary.

And the protracted meetings! One was always in process somewhere. . . . The big meeting at Sixth and Prospect, with Evangelist S. M. Martin as the star—a short, thick-set man with a tremendous voice that rolled and reverberated through the auditorium, aggressive and adept in the telling of pulpit stories and anecdotes, striking and humorous, with an hour's sermon on baptism that exhausted the subject and put the effusionists and pedobaptists on the run forever!

And the political scene: The A. P. A. inciting turmoil. Will S. Cowherd, Mayor; Ex-Governor T. T. Crittenden, still living, a very handsome old gentleman. And Fred Fleming, then a slim major with the old Third Regiment Missouri National Guard. Not then a Disciple, but to be one later in a big meeting at Sixth and Prospect, held by Charles Reign Scoville.

Sweet old days in Kansas City through the years 1890-1894, to a dreaming youth who saw it all as a passing pageant and felt the thrill of it stirring in his heart!



R. A. Long

Social Trends

Continuing the Disciples' Peace Poll Study Material

By JAMES A. CRAIN*

THE September issue of WORLD CALL carried the announcement of the Disciples' Peace Poll to be taken on Armistice Sunday, November 8, a copy of the ballot, and the first installment of the study material. In the current issue we continue the study material covering Neutrality, International Relations and Cooperation, and National Action on Peace and War.

Section III. Neutrality

1. The *freedom of the seas* and the right of American citizens to carry on unrestricted commerce with belligerents, subject only to the generally accepted rules of international law, is the traditional doctrine of the United States in relation to nations at war. The President, under authority of Congress, has at various times in our history placed embargoes on the shipment of arms and ammunition to belligerents, especially in South America, but in the main we have followed the policy outlined in this statement. Our insistence upon our neutral rights to trade with nations at war seriously strained our friendly relations with Great Britain prior to our entry into the World War, and was partially responsible for our later involvement in that conflict on the side of the Allies, though it is probable that other considerations would have brought us in had this factor not been present. We must decide whether we shall insist upon our traditional rights in the face of changed world conditions or whether we shall prepare to enforce these rights in every situation which may arise. The latter course will call for increasing armaments and probable involvement in both European and Asiatic controversies.

2. The proposal to pass legislation prohibiting *direct or indirect sale of arms, munitions, and similar implements of war to belligerent nations, and prohibiting also the extension of loans and credits*, states, in general, the policy adopted by the United States in regard to the Italo-Ethiopian controversy. The law embodying the substance of this proposal is a temporary one and ends in 1937. The phrase "indirect sale" means the prohibition of sales to persons or firms in a neutral country where there is evidence that such supplies are purchased for resale to a belligerent nation, or to persons or firms acting in behalf of a belligerent nation. Evidence of governmental concern over "indirect" sales was recently manifested when an inquiry was addressed to the Mexican Government by the State Department concerning the origin of a shipment of arms and munitions from a Mexican port to Spain. The issue was cleared by a declaration of the Mexican Government that the shipment was not of American origin.

3. This proposal would extend the prohibition now in force (see Proposal 3) to all supplies and material necessary for the prosecution of war. This would include an embargo on oil, cotton, foodstuffs, as well as arms, munitions and credits. The principal factor to be considered here is the effect of such a policy upon our domestic situation. On the outbreak of war world prices have a tendency to go up, especially after the first flurry. During the World War prices on wheat, cotton, sugar,

meats, flour, in fact, all commodities, went very high. With such an embargo as here proposed American products would be largely kept off of the world market, causing serious loss to farmers, cattlemen, industrialists, labor, transportation, finance, in fact, to our whole economic system. On the other hand, sales of materials to belligerents produce a temporary prosperity based upon the impoverishment of other nations, and the expansion of our own productive capacity beyond normal needs and followed by an inevitable economic collapse at the end of the war or before. The serious world crisis through which we are

now passing is a direct result of the overexpansion which attended the World War and the reconstruction period following, with its inevitable burden of debt and inflation of normal business. Modern warfare inevitably produces serious economic dislocation. The question to be decided is whether the depression is to come at the beginning of the war or at the end of a period of overexpansion.

4. The proposal to give the President *discretionary authority* to lift embargoes against a nation which has been formally declared by international agreement to be the victim of aggression recognizes the fact that an embargo on arms, munitions, loans and credits, and supplementary material may work hardship on an innocent nation. A case in point is that of Ethiopia in the recent Italo-Ethiopian imbroglio. The law passed by Congress imposed an embargo on all arms and munitions to both belligerents. Since Ethiopia was not a purchaser of American arms and munitions the embargo worked principally against Italy. Failure of the League powers to apply sanctions to the sale of oil was responsible, in large part, for the Italian victory.

Concerning the Peace Poll

1. For DETAILS of the Disciples' Peace Poll readers are referred to the inside front cover page of the September WORLD CALL. The SPECIMEN BALLOT appears on page 25 and Dr. Crain's STUDY MATERIAL for the first two sections may be found on page 26 of the same issue.

2. Churches, Sunday schools, young people's groups, missionary societies and other organizations are urged not merely to take the poll but to precede it with study.

3. THE BALLOT to be used will appear in our November issue. Churches and organizations are invited to secure ADDITIONAL BALLOTS IN ANY QUANTITIES without expense by writing WORLD CALL, 222 Downey Ave., Indianapolis, Indiana. WRITE NOW.

—The Editors.

IV. International Relations and Cooperation

1. The proposal that the United States adopt a *policy of national isolation* and refuse to cooperate with European or Asiatic nations in any international organization to maintain peace states the isolationist position. It does not imply unwillingness to continue the sort of international cooperation we have given in the past, but it does declare our refusal to join any sort of organization or league of nations for the maintenance of world peace or to become a part of a world society in which we might be asked to assume definite obligations. This involves the whole question of whether we believe in an organized society of nations, or whether we believe that nations must continue to maintain the theory of illimitable and indivisible sovereignty. Can, and should, some sort of international association of nations be developed, or should we plan to continue our present type of world organizations in which nations regard each other as competitors and potential enemies?

2. This proposal would favor the *cooperation of the United States with some sort of international organization to apply and enforce economic sanctions* (embargoes on commerce and trade) against a nation which has been pronounced an aggressor by international agreement. Those who favor unrestricted freedom of the seas and the right to carry on commerce with belligerents

*Dr. Crain is secretary of social education and social action for the United Society.

would not, of course, favor such a proposal as here stated. It should be noted that this statement does not include military or naval sanctions against an aggressor, but should a nation against which economic sanctions are imposed meet these sanctions with military or naval force, the attacked nations would inevitably take appropriate action.

V. National Action on Peace and War

In Section II of this study we dealt with personal attitudes on peace and war. We now come to the problem of what the individual believes the national action ought to be. The individual need consult only himself to determine what his personal attitude should be. When it comes to national action he is only one of nearly one hundred and thirty million persons whose convictions must be consulted. The question we face here is not what am I as an individual willing to do in the matter of peace and war; but what do I think my nation ought to do? Some of the possible alternatives have been listed below.

1. *Voluntary enlistment* as a method of securing personnel for the army and the navy was the policy of the government until the outbreak of the World War. Only a few times before that has any other method been used. Students of American history are familiar with the "draft riots" which accompanied effort of the federal government to draft men into the military service during the Civil War. No adequate understanding of the position of the conscientious objector can be had without taking into consideration the fact that throughout our entire history until within recent years every citizen had the right to decide for himself whether he would or would not participate in war. The adoption of a policy which makes all men within certain ages liable for military service is an invasion of the right to refrain from fighting which has been recognized from the beginning of our national history. In most of our wars there have been outspoken critics like Oliver Wendell Holmes, whose strictures on the Mexican War are classics in our literature. The adoption of the universal service law at the opening of the World War was a distinct departure from our established policy. The alternative stated here proposes a return to the former practice. Reasons urged against such a method are outlined under Proposal 2.

2. This proposal states in general terms the obligations of military service of citizens as provided in the present National Defense Act. It is based upon the assumption that citizens who enjoy the protection of the government are under obligation to defend the government and that all within certain age categories are under equal obligation to serve in the army and the navy. It is assumed that in time of war individual rights are subordinate to national needs. This point of view has been upheld by decision of the Supreme Court in the case of certain

students of the University of California, Los Angeles, who refused to do compulsory military drill, in which it was ruled that the government has a right to compel the citizen against his will, against his conscientious scruples or against his pecuniary interest, to serve in the armed forces. In deciding this issue the voter needs to bear in mind that no such thing as a universal draft is possible. Large numbers of persons are always exempt through disability, disease, lack of physical qualities, on account of their profession, and the like. Then, too, the question of what individuals shall be called is in the hands of a local "draft board" which uses its discretion, sending one into the service and permitting another to remain at home. How much of partiality and unfairness is possible under such a system? This plan drafts only persons, allowing property to retain its normal constitutional protection.

3. This proposal is similar to the one discussed above, except that it would draft both persons and property in time of war. This is, in a general way, the proposal of the American Legion and other patriotic organizations which are opposed to permitting huge fortunes to be accumulated by those who remain at home. This proposal has been embodied in a bill sponsored by Congressman Ludlow of Indiana, Section 2 of which reads as follows:

Whenever war is declared, the President shall immediately conscript and take over for use by the government all private and public properties, yards, factories, and supplies, fixing the compensation for private properties temporarily employed for the war period at a rate not in excess of 4 per centum, based on tax values assessed in the year preceding the war.

In determining this question the voter should bear in mind that a constitutional amendment would be necessary to bring property under draft and that such an amendment would, in all probability, be interpreted by the Supreme Court in the light of previous decisions under the "due process" clause of the fourteenth amendment, which might result in its being declared unconstitutional.

4. This proposal generalizes the proposal set forth in Section II, Proposal 4. That statement is an individual declaration of refusal to bear arms or otherwise participate in any future war. *This proposition declares the right of any individual to refuse to participate in war on conscientious or religious grounds.* An affirmative declaration on this proposition does not commit the voter to the position of the conscientious objector; it only concedes to others the right to hold such views.

5. This is the substance of Section I of the so-called Ludlow bill (H. J. Res. 167) now pending in Congress, which reads as follows:

Section 1. Except in event of an invasion of the United States or its territorial possessions and attack upon its citizens residing therein, the authority of Congress to declare war shall not become effective until confirmed by a majority of all votes cast thereon in a Nation-wide referendum. Congress may by law provide for the enforcement of this section.

It should be borne in mind that this is a proposed amendment to the Constitution, the second section of which appears in the discussion of Proposal No. 3 of this section. By referring to the comment made on that section it will become apparent that such an amendment might be declared unconstitutional by the Supreme Court so far as it relates to property. This would leave persons unprotected, while safeguarding property by constitutional guarantees.

6. *Freedom of assembly, freedom of speech and freedom of the press* are guaranteed in the Constitution. There has been a growing tendency to limit these liberties not only in time of war, but also in times of industrial conflict. All three of these privileges have disappeared in a number of countries of Europe and there is a growing tendency to infringe upon them in various ways in this country. The voter should decide between the maintenance of these rights and the growing trend toward restriction.

Peace Poll Bibliography

What Can Christians Do for Peace? Greene. A syllabus prepared for church discussion groups. Pilgrim Press, Boston. 25 cents.

What Shall We Do About War? Sherwood Eddy and Kirby Page. Department of Social Education and Social Action, Missions Building, Indianapolis, Indiana. 15 cents.

The Arms Inquiry, a summary of the hearings of the Nye Committee. Reprinted from Christian Century. Department of Social Education and Social Action, Missions Building, Indianapolis, Indiana. 10 cents.

A B C Leaflets on World Problems, Federal Council of Churches, 105 E. 22nd St., New York. Especially leaflets entitled "A Town Meeting to Study War and Peace," "James, John and Henry. Discuss the Christian and the Patriot," "Coming to Grips With the War System," and "The World Disarmament Conference." 5 cents each.

A Message to the Churches on the Churches and World Peace, a statement of convictions of the National Conference of the Churches and World Peace. Federal Council of Churches, 105 E. 22nd St., New York. 5 cents.

War Is a Racket, by General Smedley Butler. Tells the "inside" of the war system. Round Table Press, Inc., New York. 50 cents.

Resolutions of the International Convention on World Peace. Department of Social Education and Social Action, Missions Building, Indianapolis, Indiana. 5 cents.

The Churches Renounce War, Walter Van Kirk. Summary of the book of the same title. Department of Social Education and Social Action, Missions Building, Indianapolis, Indiana. Free as long as present supply lasts.

Program International Convention Disciples of Christ

Kansas City, Missouri, October 12-18, 1936

Monday Evening, October 12

Arena, Municipal Auditorium

L. N. D. Wells, president, and John Barclay, vice-president, presiding

- Hans C. Fell, Director of Kansas City Chorus
R. E. Shepherd, Director of Congregational Singing
8:00 Hymn, "All Hail the Power of Jesus' Name"
8:05 Responsive Reading and Prayer, H. Parr Armstrong
8:15 Special Music, Kansas City Chorus
8:25 Introduction of Fraternal Delegates, John Barclay
8:30 Presentation of Organizations Reporting to the International Convention, Graham Frank
8:45 Hymn
8:50 President's Address, "Builders of Christian Personality," L. N. D. Wells
9:35 Hymn
9:40 Benediction, Mrs. R. S. Latshaw

Tuesday Morning, October 13

Music Hall, Municipal Auditorium

L. N. D. Wells, president, presiding

- 9:30 Hymn, "Come, Thou Almighty King"
9:35 Responsive Reading and Prayer, Mrs. R. T. Beck
9:45 Centennial Anniversary of Higher Education
Address, "The Message of Bacon College," C. L. Pyatt
10:10 Address, "The Second Generation—A Challenge," W. H. Cramblett
10:35 Hymn
10:40 Address (Home Missions), Willard M. Wickizer
11:00 Hymn
11:05 Address, "The Disciples: Shall We Neglect Our Birth-right?" E. C. Cameron
11:25 Hymn
11:30 Address, "The Church and Its Youth," Frank M. Lowe
12:00 Benediction, Dr. J. E. Walker
12:15 Christian Unity Luncheon

Tuesday Afternoon, October 13

Music Hall, Municipal Auditorium

Mrs. George H. Stewart, vice-president, presiding

- 3:00 Hymn, "He Leadeth Me"
3:05 Responsive Reading and Prayer, Moises Garcia
3:15 Unified Presentation of Annual Reports, Graham Frank
4:55 Hymn
5:00 Benediction, C. R. Oakley
5:15 Missouri State Women's Board Tea

Tuesday Evening, October 13

Arena, Municipal Auditorium

L. N. D. Wells, president, presiding

- 8:00 Hymn, "I Love Thy Kingdom, Lord"
8:05 Responsive Reading and Prayer, Clark W. Cummings
8:15 Special Music, Kansas City Chorus
8:25 Special Music, Christian College
8:35 Hymn
8:40 Report of Fraternal Delegate to Great Britain, William F. Rothenburger
9:00 Address, "The Church," Charles K. Green, Manchester, England
9:40 Hymn
9:45 Benediction, Bruce Stainton

Wednesday Morning, October 14

7:00 Missionary Breakfast at Hotel Kansas Citian, fifty cents (Home Missions)

Music Hall, Municipal Auditorium

J. Warren Hastings, vice-president, presiding

- 9:30 Hymn, "Open My Eyes, That I May See"
9:35 Responsive Reading and Prayer, M. G. Schuster

9:45 Religious Education Anniversary, W. A. Shullenberger, presiding officer
The Purpose of the Anniversary Session
Introduction of State and National Religious Education Workers

10:00 Early Beginnings, Marion Stevenson
The Department of Religious Education Through Two Decades, Robert M. Hopkins
Religious Education Among the Disciples During the Past Ten Years, Roy G. Ross

10:20 Facing the Future, T. T. Swearingen

10:30 Closing Remarks, W. A. Shullenberger

10:35 Hymn

10:40 Address, "Americans—Brown and White," Mrs. John A. Towns

11:00 Hymn

11:05 Address, "An Adequate Evangelism," Floyd A. Bash

11:25 Hymn

11:30 Address, "Security In Christian Love," Riley B. Montgomery

12:00 Benediction, Joel Lee Jones

12:15 National Benevolent Association Luncheon, Hotel President, 75 cents

Wednesday Afternoon, October 14

Music Hall, Municipal Auditorium

John Barclay, vice-president, presiding

- 3:00 Hymn, "Where Cross the Crowded Ways of Life"
3:05 Responsive Reading and Prayer, B. F. Cato
3:15 Disciples' World Journey
3:30 Report of Commission on Restudy of the Disciples
3:45 Business Session
4:55 Hymn
5:00 Benediction, Mrs. Stella Peck
5:15 Council of Ministers' Wives' Tea

Wednesday Evening, October 14

Arena, Municipal Auditorium

L. N. D. Wells, president, presiding

- 8:00 Hymn, "How Firm a Foundation"
8:05 Responsive Reading and Prayer, A. W. Kokendoffer
8:15 Special Music, Kansas City Chorus
8:25 Special Music, William Woods College
8:40 Hymn
8:45 Address, "The Church and Its Ministry," Daniel A. Poling
9:25 Hymn
9:30 Benediction, George L. Bush

Thursday Morning, October 15

7:00 Ministers' Breakfast, invitation of Pension Fund, Hotel Kansas Citian, F. E. Smith, Speaker

Music Hall, Municipal Auditorium

John Barclay, vice-president, presiding

- 9:30 Hymn, "Faith of Our Fathers"
9:35 Responsive Reading and Prayer, Morris Schollenberger
9:45 Address, "Christian Unity—Unite or Die," Daniel A. Poling
10:15 Hymn
10:20 Address, Bert Wilson
10:40 Hymn
10:45 Symposium on Unified Promotion
Mrs. H. L. McKinnon, president Board of Directors, Unified Promotion, presiding
"Through Loyalty to Victory," C. O. Hawley
"Increased Giving," Mrs. H. B. Marx
"New Tithers," John A. Tate
"New Glvers," John H. Booth
"Together," Kelly O'Neill

11:25 Hymn

11:30 Address, "Christian Stewardship," John Rogers

12:00 Benediction, I. E. Metcalf

12:15 World Call Luncheon, Hotel Kansas Citian, 75 cents

Thursday Afternoon, October 15**Music Hall, Municipal Auditorium***J. Warren Hastings, vice-president, presiding*

- 3:00 Hymn, "I Love to Tell the Story"
 3:05 Responsive Reading and Prayer, Mrs. Wallace R. Bacon
 3:15 Disciples' World Journey
 3:30 Annual Meeting of The United Christian Missionary Society and Constituent Boards
 4:00 Business Session
 4:55 Hymn
 5:00 Benediction, Frank G. Helme
 5:15 World Convention Churches of Christ Tea, honoring Charles K. Green, Manchester, England, British Fraternal Delegate. Dr. and Mrs. William F. Rothenburger, American Delegates to 1936 British Annual Convention, guests of honor. Hotel Kansas Citian, twenty-five cents

Thursday Evening, October 15**Arena, Municipal Auditorium***Mrs. George H. Stewart, vice-president, presiding*

- 8:00 Hymn, "Jesus Shall Reign"
 8:05 Responsive Reading and Prayer, Mrs. Preston Taylor
 8:15 Special Music, Kansas City Chorus
 8:40 Hymn
 8:45 Address, "The Church and Its World Mission," Mrs. C. K. Roys
 9:25 Hymn
 9:30 Benediction, E. D. Lowe

Friday Morning, October 16

- 7:00 Division of Christian Education Breakfast, Hotel Kansas Citian, 50 cents

Music Hall, Municipal Auditorium*L. N. D. Wells, president, presiding*

- 9:30 Hymn, "O Zion, Haste, Thy Mission High Fulfilling"
 9:35 Responsive Reading and Prayer, J. B. Hunter
 9:45 A Morning with the Missionaries
 11:25 Hymn
 11:30 Address, "Missions an Integral Part of the Church's Work," Clifford Weaver
 12:00 Benediction, W. H. Hanna
 12:15 College Luncheons

Friday Afternoon, October 16**Music Hall, Municipal Auditorium***John Barclay, vice-president, presiding*

- 3:00 Hymn, "Hark! The Voice of Jesus Calling"
 3:05 Responsive Reading and Prayer, Everett S. Smith
 3:15 Disciples World Journey
 3:30 Business Session
 4:55 Hymn
 5:00 Benediction, Mrs. Frank Bowen
 5:30 Laymen's Dinner
 6:00 Vesper Service
 to (An hour of meditation, worship and sacrificial giving
 7:00 planned by missionary organizations for all women
 attending the convention)

Friday Evening, October 16**Arena, Municipal Auditorium***L. N. D. Wells, president, presiding*

- 8:00 Hymn, "All Hail the Power of Jesus' Name"
 8:05 Responsive Reading and Prayer, Clifford H. Jope
 8:15 Special Music, Kansas City Chorus
 8:30 Special Music, Culver-Stockton College
 8:40 Hymn
 8:45 Address, "The Church and World Peace," Dr. Charles W. Gilkey
 9:25 Hymn
 9:30 Benediction, G. G. Sias

Saturday Morning, October 17

- 7:00 Missionary Breakfast, Hotel Kansas Citian, 50 cents, (Foreign Missions)

Music Hall, Municipal Auditorium*Mrs. George H. Stewart, vice-president, presiding*

- 9:30 Hymn, "I Love Thy Kingdom, Lord"
 9:35 Responsive Reading and Prayer, Edgar D. Salkeld
 9:45 Address "The Ageless Christ In the Living Temple," Joseph W. Hagin
 10:05 Hymn
 10:10 Address, "Our National City Christian Church," Roger T. Nooe
 10:30 Address, "Are They Calling Still?" Hampton Adams
 10:50 Hymn
 10:55 Fraternal Greetings from Representative of Federal Council of Churches of Christ in America, Rev. Henry Smith Leiper, New York City, Executive Secretary, Department of Relations With Churches Abroad
 11:20 In Memoriam, George O. Marsh
 12:00 Benediction, Miss Tina McKillop
 12:15 Religious Education Fellowship Luncheon, Hotel Kansas Citian, 75 cents

Saturday Afternoon, October 17**Music Hall, Municipal Auditorium***J. Warren Hastings, vice-president, presiding*

- 3:00 Hymn, "In Christ There Is No East or West"
 3:05 Responsive Reading and Prayer, Floyd Faust
 3:15 Disciples' World Journey
 3:30 Fraternal greetings from the Northern Baptist Convention, Dr. William A. Elliott, minister, First Baptist Church, Ottawa, Kan.
 3:45 Business Session
 4:55 Hymn
 5:00 Benediction, R. H. Peoples
 5:15 Children's Work Visitation to Kansas City Churches
 5:30 R. A. Long Memorial Dinner, auspices National City Christian Church, Independence Boulevard Christian Church, \$1.00
 Youth Dinner

Saturday Evening, October 17**Youth Session****Arena, Municipal Auditorium***J. Warren Hastings, vice-president, presiding*

- 8:00 Hymn
 8:05 Special Music, Mexican Christian Mission
 8:15 Responsive Reading and Prayer
 8:25 Address, "I Choose Christ," Miss Constance Burkhardt
 8:45 Address, "The Church Facing the World," Warren Grafton
 9:25 Hymn
 9:30 Benediction

Sunday Morning, October 18

Sunrise Prayer Meeting, Jesse M. Bader, presiding
 Charles K. Green, Manchester, England, speaker

- 7:30 Missionary Breakfast, Hotel Kansas Citian, 50 cents, (Foreign Missions)

Sunday Afternoon, October 18**Arena, Municipal Auditorium***L. N. D. Wells, president, presiding*

- 3:00 Convention Sermon, "Compromise or Conquest," Jacob H. Goldner
 4:30 Benediction

Sunday Evening, October 18

- 7:00 Communion Service
 8:00 Closing Prayer and Benediction, L. N. D. Wells



From Cape Coast to Jarvis

By GENEVIEVE BROWN*

THERE was much to make a small boy happy in the childhood home of Albert Dougan in Cape Coast, West Africa. His father was a wealthy trader and rubber producer, a Christian gentleman, proud of his family of three sons and three daughters, and ambitious for them. Theirs was the average well-to-do home of this thriving city in the Gold Coast Colony, possessing most of the comforts of life and some of its luxuries. But Albert, like many another small boy restless under authority and with a too-active imagination and a longing for adventure, wanted to see the world. "My greatest desire was to see the white man's country," he says as he looks back upon those days when his boyish soul chafed under restrictions that seemed harsh and unreasonable, but which now in his late twenties he recognizes as but the natural sanctions of a normal home.

Albert's father, himself well-educated, naturally insisted that his children attend school, which to young Albert was so much boredom—except that in the mission school to which he was sent he first learned to count in the English language—that was quite interesting! But it did not keep down the sense of revolt in his heart. Even his father's promise that if he would finish the mission school he would be sent to England to study medicine failed to be an allurements. Yes, he would like to go to England, but *school* was something else again! The obsession grew with him. He was sent to stay with an uncle, the chief of the town of Ebuam. Chief Byand thought to purchase the lad's interest and offered him a handsome sum of money if he would attend school, but after a short stay he ran away to the home of an aunt, some two hundred fifty miles from his home town of Cape Coast. Here he was satisfied for a time. His aunt and cousins were educated people and their interest in his school work helped to make it bearable. But the urge of adventure got the better of him. One afternoon when his cousin sent him downtown on an errand, he fell in with a group of boys and with them made plans to run away. Early the next morning, with a couple of shirts, an extra pair of trousers, and a penny which his cousin had given him, he slipped from the house and started out for Cape Coast. He explained his appearance at home by saying that his aunt had whipped him and he had run away, though he learned later that a telegram from the aunt had already informed the family of what had happened.

The problem of school was still a problem, however, and two days after his arrival Albert was again in the mission school, where he remained for six months. By this time he was eleven years old, and in the maturity of eleven-year-old wisdom



Albert Dougan

he decided he "wanted to travel." Disappearing from the mission playground one day during recess, he made his way to Accra, the capital city of the Gold Coast Colony. Here he secured a place as house boy in the home of a white family. For nine months he worked happily, but one afternoon when he went to market he met a friend of his family from Cape Coast who told him his father had been sending men to different towns to search for him. Alarmed lest he would be discovered, he returned to his working place, packed his suitcase, and told his employer he was leaving for Lagos, a seaport town in Nigeria, several hundred miles away.

Arriving in Lagos, a town of some 120,000 people, without friends or acquaintances, and with no assurance of finding a way to provide food and shelter for himself would have been a frightening and discouraging experience for most boys not yet twelve years old. But Albert was not to be discouraged. With pluck born of the determination to be "on his own," aided doubtless by the ready smile which still wins for him friends at first meeting, he soon had a job, house boy again with an English family. In telling his story Albert waxes enthusiastic about "Mr. and Mrs. Bush." "They were like a father and mother to me. They claimed me to be a fine young boy, and when Mrs. Bush went to town to shop she always took me with her and bought me candy and things to wear and to play with that young boys

like. She promised me she would take me to England and educate me."

After nearly a year the Bush family returned to England for a visit, leaving Albert with a Mr. Anderson, a business associate. This arrangement was not a happy one for Albert, and he left and secured a job as deck boy on a ship bound for Freetown, Sierra Leone. Here he had a sister, who greeted him with tears and vainly urged him to return home. Albert, however, had tasted of the fruit of independence, and liked it. After working in Freetown nine months as office boy and messenger, he again took to the sea, shipping to the United States as a fireman.

This trip was one Albert will never forget. For four days crossing the Atlantic it stormed, and Albert was sick as only a frightened boy can be seasick. "During that time," he says, "I changed my mind about working for myself and wished I could have been at home." They arrived in Philadelphia in midwinter. It was his first experience with bitter cold weather, and he thought he would never be warm again. Grim-looking immigration officers came on board and asked him if he expected to remain on the ship. Albert was too perturbed to think of doing anything else. Finally the ship drew anchor and returned to England, then back to Freetown, where he again visited his sister.

By this time the pull of the sea was strong and when the ship was ready to sail for England again, Albert was on it. There followed a succession of voyages—England to Charleston, South Carolina, back to England, with two fascinating weeks in London, to New York City, again to England—this time to Newcastle—then Spain, Germany, Havre, Montreal, New Brunswick, New York, Philadelphia, and finally Houston, Texas. During this time he had advanced from fireman to waiter, to bedroom steward in charge of the officers' quarters. He tells with pride of the satisfaction which the officers expressed in his work and of the fifteen dollars in tips which they gave him on his first trip.

Once while in England he decided he should go to school and so wrote his father, but by the time the money arrived he had changed his mind. Albert admits his chagrin over this experience. Perhaps this had something to do with his later decision to get an education at any cost.

In Houston he left the ship and secured work as a restaurant cook, receiving eighteen dollars a week. Later he was employed as a cook in a doctor's home. He says he learned to cook by watching the ship cooks while he was serving as waiter. Then through a white friend he went to Missouri City, Texas, to work for a white doctor, cooking two meals a day

*Executive secretary, missionary education department, United Society.

for the doctor and his wife. The next four years were perhaps the happiest Albert had known since he left his home in Cape Coast. He says, "The doctor was more than a father to me. He often told me that I was the best colored boy he had ever had work for him. They would leave the house to me because they trusted me and often gave me money to do the marketing. One afternoon the doctor gave me twenty dollars to go to the store to get things for dinner. He left town that night and I did not see him for two weeks. When I gave him the change he said, 'Why do you give me this money? I had forgotten about it.' I replied, 'Because it is yours. Nineteen dollars would not make me rich or poor; besides, money does not frighten me because I believe in living right.'"

It was while working in this physician's home that Albert determined to educate himself to be a doctor, so that he might go back to serve his people in West Africa. His white doctor friend encouraged him and promised to help him achieve his ambition, but before the time seemed ready to begin his education the doctor became ill and died. His going was a great blow to Albert. "I lost a great friend. He was the best white friend I ever had. His wife and daughter were very kind to me and said that if ever I did not have a place to stay, their home was mine."

After the doctor's death Albert returned to Houston and again worked for a time in a restaurant as cook. One Sun-

day he attended church with the lady with whom he lived and there met H. G. Smith, former Negro missionary to Africa. Learning of Albert's ambition for an education, Mr. Smith wrote to President Ervin of Jarvis College and arrangements were made for him to enter the school immediately as a work student, giving full-time service the first year, according to the custom at Jarvis.

Albert has been at Jarvis four years and was promoted from the elementary school in June of this year, having covered the work in three years. Faculty and students hold him in high regard and are proud of his record. During the past summer he was in the employ of the district manager of the General Electric Company in Dallas, who wrote of him to President Ervin: "Believe me when I tell you Dougan is a treasure. I want to thank you for sending him to me."

This fall Albert, or "Dougan of Africa" as he likes to be called, is a freshman in the high school, and is confidently looking forward to medical school. "I want to take medicine if it takes me twenty years," he declared, his black eyes flashing with determination. "I do not want to go back to Africa until I go as a doctor to my people. I do not want any of my father's wealth. He has worked for it himself, and I must make my own way. I do not know how I am going to get my medical education but I think the Lord will help me somehow!"

ching Crop Improvement Station, completion of studies in plant breeding and disease control, and a building for and maintenance of the wool-weaving project of the university.

The College of Agriculture and Forestry of the University of Nanking has cooperated in a number of practical surveys and studies at the request of the national government. Realizing that research is essential to give a scientific program of rural improvement to China, this college expends in research 56 per cent of its budget.

At Wukiang, a rural cooperative, the school farm will shortly support the rural school, and eventually this station is expected to become self-supporting in its entirety. Representatives of the university assist in crop improvement, rural education, public health (through the University Hospital), social program and cooperatives. The College of Science is among the pioneers in Chinese educational motion pictures.

"Back to Back"

EVER since I first came to Luchowfu and watched the farmers cut the good grass in their fields and use it for fuel in their stoves, I have had the ambition to show them how to turn that same grass into good homespun woolen clothes which they could wear through their bitterly cold winters. We have just now completed a demonstration of the process for doing this. Someone suggested that we use the motto "Back to Back," i.e., from the back of the sheep to the back of the man. This motto, however, would not tell the whole story by a long way. We go back to the sheep, and even go back to the grass that grows on the backs of the little-used hills.

We have introduced good Sudan grass to grow on the hills, first preparing the soil by planting a leguminous crop the previous season, plowing this crop under for green fertilizer, and then planting the Sudan grass. Our flock of sheep is the first introduced into this part of Anhwei. They have fed on the grass and yielded us a good clip of fine merino wool. This wool has just been through the following processes: cleaning, dyeing, picking, carding, spinning, twisting, weaving and finishing, then out has come our first piece of pure merino, dyed in the wool, homespun suiting. All of these processes were carried out at our Rural Center.

It happens that the Hwai Nan Coal Mine has just built the new railroad through Luchowfu in order to ship out their coal, so that we have an added reason for pushing the extensive production of sheep as a new industry for the poverty-stricken farmers. Cheap coal has now been made available to supply fuel for both cooking and heating, so that the grass is no longer needed for this purpose. As every part of the woolen industry we have now developed can be done by hand, it will make possible the employment of a vast number of idle country people.

O. J. GOULTER.

Luchowfu, China.

Serving China in a Spirit of Good Will

A SPRING visitor and speaker at the University of Nanking, China, was General Chiang Kai-shek, president of the Executive Yuan (or Premier), who spoke to one thousand students. His audience represented the student body of the University of Nanking, one of China's thirteen universities and colleges of Christian missionary origin and neighboring educational institutions.

Accompanying the Chinese generalissimo in his visit were Tai Chi-too, president of Examination Yuan, who also spoke, and Chen Shu-ren, secretary of Students of Kuo Min Tang (nationalist party organization).

The visitors were welcomed by President Y. G. Chen of the University of Nanking, who is well known in the United States as a young Chinese scholar and administrator of exceptional abilities.

Characteristic of the policies of the University of Nanking was the attitude of its board of directors toward property damage estimated at approximately 300,000 Chinese dollars resulting from the Nanking Incident of 1927. The university officials agreed to file no claim for these losses. The Executive Yuan, however, being aware of the loss provided an appropriation to the university several years later in reimbursement. The Chinese government has often indicated its appreciation of the spirit of good will shown by



Chinese Premier Visits Christian University

Left to right: President Y. G. Chen, University of Nanking; General Chiang Kai-shek, Premier of China; Tai Chi-too, president, examination yuan; Chen Shu-ren, secretary, students of Kuo Min Tang. The Premier spoke to 1,000 students of the University of Nanking and neighboring institutions.

the university on this and other occasions.

Present grants to the university from Chinese organizations and governmental agencies include provisions for the Yen-

Thanksgiving for Religious Education

A Worship Service for Sunday School Assembly

By HAZEL HARKER*

Prelude—Largo ----- Handel

Call to Worship—

Oh come, let us sing unto the Lord,
Let us make a joyful noise to the rock of our salvation.
Let us come before his presence with thanksgiving,
Let us make a joyful noise unto Him with psalms.

Hymn—“Come, Ye Thankful People, Come.”

Prayer of thanksgiving and praise—

Thanksgiving Hymn—“Father, We Thank Thee” (or any other appropriate hymn). Primary Department.

*Thanksgiving Bible verses—*Primary children.

(1st) Psalm 9:1	(5th) Psalm 92:1
(2nd) Psalm 34:1	(6th) Psalm 105:1
(3rd) Psalm 33:5	(7th) Psalm 66:1
(4th) Psalm 33:1	(8th) Psalm 66:4

Hymn—“For the Beauty of the Earth”—Juniors.

*Thanksgiving Exercise—*Primaries or Juniors.

God of the glorious sunshine, God of refreshing rain,
Whose voice bids earth awaken to happy day again,
With life of richest beauty in plant and flower and tree,
Thou God of light and splendor, we come to worship Thee.

God of the hill and mountain, of valley and of dale,
Whose finger paints the rainbow; Thy beauties never fail
To raise our souls in wonder and turn our thoughts to Thee;
Thou God of living nature, we come to worship Thee.

God of the whole creation, God of all life below,
We seek Thy nearer presence, a grander life to know;
We seek Thy ways to follow. Help us to nobler be.
Oh God of all creation, we come to worship Thee.¹

Special Hymn—(tune—“Faith of Our Fathers.”)

God of the earth, the sky, the sea,
Maker of all, above, below!
Creation lives and moves in Thee,
Thy present life through all doth flow.

Refrain: We give Thee thanks, Thy Name we sing,
Almighty Father, Heavenly King!

Thy love is in the sunshine's glow,
Thy life is in the quickening air;
Blessings in bounty Thou dost bestow;
Thy love enfolds us everywhere.

Refrain: We give Thee thanks, Thy Name we sing,
Almighty Father, Heavenly King.

*Thanksgiving Prayer poem—*Junior or Intermediate.

Not alone for mighty empire,
Stretching far o'er land and sea,
Not alone for bounteous harvests,
Lift we up our hearts to Thee.
Standing in the living present,
Memory and hope between,
Lord, we would with deep Thanksgiving
Praise Thee more for things unseen.

Not for battleship and fortress,
Not for conquests of the sword,
But for conquests of the spirit
Give we thanks to Thee, oh Lord.
For the heritage of freedom,
For the home, the church, the school,
For all heroes of the spirit,
Give we thanks to Thee, oh Lord.²

Hymn—“Praise to God and Thanks We Bring” or
“Now Thank We All Our God.”

*Author program materials.

¹Adapted from Thomas Paxton.

²Adapted from Wm. P. Merrill.

*Thanksgiving for the Church—*Exercise for Juniors or Intermediates.

At this special time of thanksgiving
When we pause to show gratitude
Not alone for blessings of harvest,
But for everything that is good,
Then we thank our heavenly Father
For our Church and its loving care.
For our Sunday school and its teaching
To our God, true thanks now we bear.

When we count up all of our blessings
And we see how much they depend
Upon Christianity's teachings
We are ready then to defend
All the principles Jesus offered
To inspire all men to do right;
And we thank our God for the teachers
Who have turned our steps to the Light.

For our church that calls us to worship
For our Sunday school teachers, too,
We will now offer up our thanksgiving
And we pledge ourselves to be true.
We will strive to live by their teaching
And to follow always the Light
Of our Master's Gospel of Service,
To help bring His Kingdom of Right.

Special Hymn—“For Peace and For Plenty” (or any other appropriate Thanksgiving hymn).

Statement Concerning the Thanksgiving Offering—

Have you not entered into a spirit of worship and thanksgiving as our children have led us, today? While they have been recounting that for which we give God thanks, have you not, also, been thanking him that your boys and girls are here, happily praising him instead of out somewhere with 15,000,000 boys and girls and young people who never come to Sunday school? When we see what is going on all around us—when we read from day to day of the increasing lawlessness of many of our youth, do you not thank the church and Sunday school for the training and guidance they have given your boys and girls? Are you not grateful that your head has never been bowed in shame because of the misdeeds of your child? Then thank God! And thank your church and Sunday school, too, for their work of religious education.

Back of our own teachers and leaders, helping to train them for more efficient service and advise and guide them at all times, is our state religious education worker. And back of him is a worthy group in our national department of religious education. Hundreds of teachers' training schools were held this year. There have been eighty-six conferences for the training of our young people for leadership in our churches. Thousands of pages of materials have been written, thousands of miles traveled by this great group of religious educationalists.

How grateful are you for all of this service? How much does it mean to have your boys and girls growing up “in the nurture and admonition of the Lord”? “Train up a child in the way he should go,” says the Bible, “and when he is old he will not depart from it.” Today we have a chance to express our deep gratitude for the Christian nurture of our children. The Thanksgiving offering is for religious education—for the support of your state and national workers. How will you say “Thank you”? “Freely ye have received, freely give.”

Offertory—

Hymn—“Oh God, Beneath Whose Guiding Hand.”

Benediction—

College Enrollments Increase

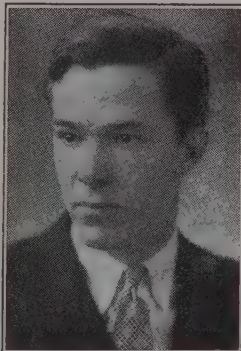
Eureka Calls President

THE September WORLD CALL carried the story of the resignation of Clyde L. Lyon as president of Eureka College. At about the time the issue went to press the board of trustees was urging Raymond F. McLain, pastor of the Eureka Christian Church, to assume the responsibilities of president. Mr. McLain has accepted and began his work on September 1. His election and acceptance bring to Eureka the assurance of an intelligent and courageous leadership in times that are difficult. Mr. McLain was formerly field director of religious education in Ohio.

Mr. McLain is a man of training and culture. His academic education was received at Bethany and Mount Union Colleges, at the University of Chicago and Western Reserve University.

Eureka's new president had come to the pastorate of the college church less than a year ago. Very quickly he won for himself a place of respect and esteem on the campus. It was this fact, together with his personal charm and his known sympathetic understanding of the problems of higher education in these difficult days, that led the trustees to select him as president.

The task ahead of President McLain is one of tremendous proportions. That he believes it not to be an impossible one goes without saying, else he would not have accepted the call. Eureka College has great traditions. It has been led by some of our ablest college executives. The new president is a young man of faith and vision and courage wholly worthy of those traditions.



Raymond F. McLain

Culver-Stockton College Canton, Missouri

THE regular session of Culver-Stockton College opened on Saturday, September 5, with the largest enrollment in recent years. Saturday and Sunday, the 5th and 6th, were Freshmen days, and during that time the new students were introduced to the college. Monday and Tuesday were given over to registrations, and classes convened on Wednesday, September 9.

Several additions have been made to the faculty for the coming year. Dr. George Abernethy has taken over the work in philosophy and sociology. Dr. Abernethy has his A.B. degree from Bucknell University, his M.A. from Oberlin and his Ph.D. from the University of Michigan. Dr. Harold M. State began his work this autumn in the physics department. Dr. State received his A.B. degree from Central College, later doing graduate work at Iowa State College, and recently received his Ph.D. degree from Princeton University. Ralph W. Young succeeds Willard Valentine in band, orchestra and instrumental music. He received his A.B. and B.M. degrees from Cornell College and has completed his residence work for his M.A. degree at Iowa University. He is completing his thesis at the present time.

Miss Betty Huckstep will have charge of physical education for women. She received her degree from Kirksville and has been doing graduate work at Ohio State University this summer.

One of the new features of work for the coming academic year is the enlargement of the personnel work and the es-

tablishment of a psychological clinic. The purpose of this work is to increase the amount of individual education. Professor Harlie L. Smith, head of the department of education, will be the director.

Texas Christian University Fort Worth, Texas

Texas Christian University opened on September 11 with something like a fifteen per cent increase in enrollment over the school year of 1935-36—the largest enrollment since 1931.

A new-evening college, designed to extend the opportunities of university education to those unable to attend day classes, opened on September 17. Besides regular college work courses have been announced in life underwriting, transportation, advertising and accounting. Dr. A. L. Boeck, head of the department of business administration, is the director of the evening college.

Walter Pridemore, a senior from Fort Worth, will edit the *Skiff*, student newspaper, during the coming year. The business manager is Paul O. Ridings, Fort Worth junior. Last year's editor, Raymond Michero, is now on the staff of *The San Angelo Standard-Times*.

Degrees were awarded to fifty-three students at the regular August commencement exercises on August 21. Judge Walter Morris of the 67th District Court, who attended the old Add-Ran College at Thorp Springs, delivered the commencement address.

Dr. Rebecca Smith, head of the department of English, and Miss Mabel Major, associate professor of English, have a

new book out—*Early Times in Texas*. They have collaborated in another book, *The Southwest in Literature*, and soon will publish a third—*Adventures of Big-Foot Wallace*.

More than 5,000 "exes" of Texas Christian University are expected to attend the Home-Coming Day activities in Fort Worth on November 7. The big event of the day will be the football game between T. C. U. and the University of Texas. Another outstanding feature will be T. C. U. Day at the Fort Worth Frontier Centennial. Dr. Edwin A. Elliott, Fort Worth, is chairman of the committee on plans for the day.

The Kansas Bible College Lawrence, Kansas

Classes were resumed at the Kansas Bible College on September 17. Dr. Seth W. Slaughter began his fourth year as dean of the college in conjunction with his work as pastor of the First Christian Church at Lawrence, Kansas. The following courses will be taught by Dean Slaughter: "Life and Teachings of Jesus," "Social Teachings of Jesus," and "History of the World's Living Religions."

The Kansas Bible College has joined with Phillips University in a special effort for endowment. This work was launched on Go-to-College Sunday. The unified endeavor will be carried forward in southern Kansas, while the Bible College will carry on its own plans in northern Kansas for the completion of an endowment fund of \$100,000 which will insure the future of the college, enlarge its present work, and also release Myers Hall, the home of the Kansas Bible College, now owned by the Christian Women's Board of Missions, to the Christian churches of Kansas. A steering committee appointed by the board of trustees of the college with Percy R. Atkins as chairman, will work in cooperation with a committee from Phillips University to promote the unified work.

Butler University Indianapolis, Indiana

Butler University welcomes to its faculty two new members for the 1936-37 term. They are Dr. Brassford C. Getschall, Needham, Connecticut, instructor in mathematics, and Dr. W. B. Townsend, Los Angeles, California, instructor in education and student advisor.

Dr. Getschall comes to Butler from Brown University and Dr. Townsend has been serving as a consulting psychologist for the Institute of Family Affairs, Los Angeles, California. Both have had a wide experience in the educational field. Dr. Getschall is a graduate of Colby College, and holds the M.A. from Harvard, and the Ph.D., from Michigan. Dr. Townsend holds the Bachelor's and Master's degrees from Cornell and the Ph.D., from Leland Stanford.

(Continued on page 46.)

Station UCMS Broadcasting

A NUMBER of changes have taken place in the personnel of state missionary organizations in the last few months. Mrs. B. W. Griffin of West Orange, New Jersey, who has been acting state secretary since the resignation of Mrs. Fay E. Derby last October, in the New York-New Jersey Convention was elected as state secretary. Mrs. Griffin has been serving as president. She is the daughter of L. C. McPherson of Keuka Park, New York, who, with Mrs. McPherson, served as a missionary in Cuba for a number of years.

Mrs. E. W. Richards of Saginaw, Michigan, has been elected state secretary of that state to succeed Mrs. Frank Taylor of Bloomington. Mrs. Richards has been active in state work as chairman of children's work. Mrs. Taylor gave twelve years of effective service to state and national work.

The woman's state boards of West Washington and the Inland Empire have effected a merger, and Mrs. Jane Mercer has been elected to serve as secretary for the combined area, which includes north Idaho as well as Washington.

From Oregon comes the word that Mrs. B. F. Shoemaker has retired as state secretary. Mrs. Shoemaker is the mother of Gertrude Shoemaker, missionary to Africa, and has served efficiently on the state board for years. The new secretary is Mrs. O. S. Murphy of Portland.

Miss Polly Dye, who has been in charge of the kindergarten at Japanese Christian Institute, Los Angeles, California, for a number of years, has been granted a leave of absence, that she may take some courses in a university, probably Drake. In her absence Miss Mary Fuller, who has been serving the Japanese church at San Bernardino, will take her place.

Mr. and Mrs. Charles Severns, after a profitable year at The College of the Bible, Lexington, Kentucky, are back at their posts in Japanese Christian Institute.

Dr. Stephen Maxwell Corey, son of Dr. and Mrs. Stephen J. Corey, who has for several years been professor of educational psychology in the University of Nebraska, has accepted a similar position with the University of Wisconsin. Dr. Corey is a graduate of Eureka College and has his Doctor's degree from the University of Illinois. Julia Corey will be in Indiana University, Bloomington.

Gabriel Banks, who has served the church at Maysville, Kentucky, as pastor, since his return from missionary work in India, has accepted a position on the faculty of the Morehead State Normal School in Kentucky. Mr. Banks is a product of our Hazel Green Academy and knows intimately the educational needs of the mountain people.

Recent visitors to headquarters have been Dr. and Mrs. Louis F. Jaggard, Miss Vesta McCune, Mr. and Mrs. David A. Byerlee, Mr. and Mrs. Elmer G. Boyer and Mr. and Mrs. Lewis A. Hurt on their way back to Africa; Miss Leta May Brown of India; Mr. and Mrs. Thomas A. Young of Japan; and Mr. and Mrs. William H. Fonger, at home from the Philippines. From the home field, Mr. and Mrs. Charles Aldrich and daughter of the Coke Region.

Miss Edith M. Noffsinger, returned missionary from the Philippines, is now matron of the Masonic Home for Children in Omaha, Nebraska. Under her care there are fifty-five boys between the ages of six and eighteen.

The Young Woman's Missionary Circle of First Christian Church, Pomona, California, had the great privilege of having an address by Miss Kinko Yoshimito, secretary to Dr. Toyohiko Kagawa, at one of their evening meetings. It was the first talk Miss Yoshimito had ever made in English and, we understand, the only group to which she spoke while in this country.

Miss Grace Bauer, home from the University Hospital in Nanking, spent several months in Puerto Rico in the School of Tropical Medicine. In addition to professional advantages she enjoyed contacts with another of our mission fields.

The sympathy of all at headquarters, as well as other friends, is extended to C. M. Yocum as he mourns the death of his father, C. M. Yocum in Steubenville, Ohio, August 8. In June WORLD CALL Fra Edgardus, on his "Personalities" page, took note of the fact that Mr. Yocum held a perfect Sunday school attendance record of thirty-eight years. As his last illness did not extend over a Sunday, this record was not broken. Mr. Yocum was in his eighty-fourth year and had been a member of the church seventy years.

Mrs. Joy Taylor Sala, secretary of Disciple House, Chautauqua, New York, writes that their guests during one week included Miss Emma Lyon, Miss Kate Gault Miller and Mrs. Nellie Butchart, all former missionaries to China. A tea was given in their honor. The next week the African missionaries, including Mr. and Mrs. Emory Ross and family, Mrs. Charles P. Hedges and Don Edwards, son of Mr. and Mrs. W. H. Edwards, were to be thus honored. They had expected also Mr. and Mrs. C. M. Yocum, but on account of the death of Mr. Yocum's father they were unable to be present.

When Mr. and Mrs. Lewis A. Hurt return to Congo for another term of service they will leave their daughter, Lois Marie, in Eureka College. Dr. and Mrs. Jaggard's children are with friends in St. Louis and Des Moines. Such sacrifices

as these and not the petty inconveniences of travel and environment on mission fields are the things which try the souls of our missionaries.

Mr. and Mrs. E. C. Davis, who are at home from India, have been spending some time in Nova Scotia during the summer. Mrs. Davis writes that Mr. Davis is just recovering from an attack of "shingles." They are expecting to return via Maine to Pepperill, Massachusetts, and West Rupert, Vermont, and later go south for the winter.

We regret to learn that Mrs. Paul Slater of Nantunghow, China, has been put to bed for complete rest following a run-down condition which has persisted for some time.

Miss Hallie Lemon, former missionary to Mexico, writes that this next year she will be teaching in the public schools of Carlsbad, New Mexico. She will feel quite at home in this connection since all her pupils will be Mexican. Miss Lemon invites her friends to call on her at 408½ North Mesquite Street, when visiting Carlsbad Caverns.

The women of the District of Columbia Missionary Society recently presented a Love Gift in memory of Mrs. Sybil Harmon, who served that district for twenty-two years in one capacity or another, and filled responsible places of leadership in her home church until she passed away last January. The Love Gift is to be used for the erection of a cottage on the A. McLean Conference Grounds in Puerto Rico. Mrs. C. Manly Morton is directing the project.

After forty years of service in Nanking, China, Miss Emma Lyon retired from active service in 1933. She has been living in California and speaking to churches and other groups as opportunity offered. In the March, 1933, issue of WORLD CALL, we carried a story of Miss Lyon's work from the pen of Alexander Paul. Just recently Miss Lyon received from the Girls' School in Nanking an invitation to be present at the fortieth anniversary celebration of that school in October. Miss Lyon started this school with five Chinese girls and it now has more than five hundred students. Today Miss Lyon is on the high seas, counting the days until she will see face to face her friends of many years. She goes at her own expense.

Robert Menzies, son of Mr. and Mrs. Walter G. Menzies, sailed on September 4, to be with his parents in India.

Miss Gertrude Shoemaker, on her way home from Africa, spoke for her living link church, Linwood, Indianapolis, and spent some time at headquarters assisting with the preparation of some Africa

(Continued on page 47.)

Women and World Highways

As Ohio Women See Their Task

By BERTHA F. PARK*

A FEW years ago when the war between China and Japan was raging in Shanghai a young American missionary arrived in that port city and was very excited with what was taking place. In talking with Dr. Arthur H. Smith, famous China missionary, this young man said, "Well, Dr. Smith, it seems that I have arrived just in the 'nick of time.'" The older missionary answered, "Yes, Son, it would seem so. Forty years ago when I first came to China I felt I had arrived just in the 'nick of time,' but I have found it's getting *nickier* ever since."

I came to Ohio early in 1930 just in the "nick of time" to start with you through the depression and all that has happened as a result of it. However, in looking over these past six years it seems, as far as missionary education is concerned, with the depression, the Laymen's Missionary Report, and all the resulting confusion from this and many other causes, that it keeps getting "nickier" all the time.

One thing above all others seems clear. Today we cannot use the methods of the past, even the very recent past, or think in terms we used a few years ago. We have been forced out of the paths we traveled formerly with such joy and success, and are having to construct new roads almost entirely. In order to show how we have made some real adjustments in Ohio it seems wise to point out some changes in the conception of missions which have made these adjustments necessary.

Changed Conception of Missions

First.—Not so long ago missions was thought of as the part of the church program women were interested in and did. That started in the day when the definition in the *Encyclopedia Britannica* was "Woman—the female of 'man'—see 'man.'" There wasn't much this species of the human race could do in the church and when she undertook missions, she was welcome to the job and it became hers!

This is not true in Ohio today. For years we have insisted that missions is the task of the total church and it is becoming so more and more. It is true most of our missionary societies are women's organizations, but we insist that a missionary society should be the center of missionary interest throughout the whole church.

Second.—We used to think of missions as sending our representatives to poor unfortunates, certainly people not our equals in education and culture. This appeal brought in the money, it is true, but it did bad things to us superior beings.

Today we have seen too many Dr. Kagawas, Dr. Wus, and doctors and leaders from all "mission" lands, beings superior to most of us in intellect, culture—yes, even in spiritual insight and character. That has done things to us, too, to our giving especially. It is hard to feel sorry for people like these. It has helped us to feel less superior, but adjustments are necessary to help our church people want to back these Christian nationals as well as the foreign missionaries.

Third.—Until very recently missions meant a very far-away task, a long-distance affair, with some few so-called "home missions projects" thrown in to make everybody happy. It wasn't considered inconsistent to be most zealous about making the lives of African women more abundant, and be absolutely

unconcerned that Negroes lived in horrible circumstances in one's own town. Or to speak in glowing terms of brotherly love for the Chinese and refuse absolutely to accept as a Christian brother or sister some *nearby* child of God.

Today we are more and more conscious of these inconsistencies. Our own attitudes must be Christianized. Local conditions must be improved if ours is to be really a Christian country. We know this is a part of missions we have been forced into—we who have had this narrower conception—because too many are

coming from mission countries who say of us, "What you do in America speaks so loudly we cannot hear what your missionaries say." We must clean up our own front and back yards if we are to be accepted across the street as reformers.

Fourth.—As to missionary information, we used to study solely about our mission churches, schools, hospitals and institutions, and that about concluded our missionary education.

Today we must be informed about the cause of peace in our country, about Christian race relations, about the control of liquor, and about cooperatives as one solution to the present economic situation with its resultant unemployment, poverty and wretchedness. It is well stated thus: "The advancement by thought and speech and action of social righteousness is an essential and vital part of the Christian message of mankind." This constitutes the broader view of missions.

Fifth.—We used to think more of the promotional aspect of missions. That is, we informed those who would let us about the needs of our work in order to get money from them to carry it on. We were little interested really in the spiritual development of our missionary constituency, except as this came indirectly from unselfish giving—and it does come that way.

But today as part of missionary education we try to help individuals to grow spiritually. It is still necessary to know the needs of our missionary work and to support it, but we feel that continued interest and support come as a result of deepened spiritual experience and that is, therefore, what we must help our people to have.

The Ohio Commission on Christian Education

It is said that *what we are before something happens determines what we do when something happens*. Ohio was prepared and ready for the plan of coordinating our educational forces under the Ohio Commission on Christian Education. So when it was introduced and inaugurated it received a cordial reception and thorough backing by ministers, laymen and women in the churches, as well as by the two state societies.

The state commission recognizes the need for carrying on the educational work of the church through age-levels. There are three state age-level chairmen. In all the fourteen districts in the state, besides a general chairman, there are age-level committees. Missionary education is represented on each of these committees by a person who knows materials and methods for helping with this important part of the total educational program. Missionary education leaders, national, state and district, are on all important committees of the commission.

In the adult field it becomes our function to cooperate with other adult workers in finding every available opportunity to promote missionary education among adults. We must study

(Continued on page 44.)

*Excerpt from annual report of the secretary of the Ohio Christian Women's Missionary Society.

Programs for Adult Organizations

For the Leader of the November Program

Theme for the Year: The Pageant of a Climbing Race

Topic for November: *The Negro and Religion*

OUR program of study moves forward with disturbing rapidity. It seems that we have scarce begun and here we are ready for the fifth meeting in our series of six studies on Negro Americans. From historic backgrounds and appreciation of the Negro in American and world cultural life we moved on into a three-program study of Negro life. The living conditions, economic situations, educational opportunities, etc., have been studied and now for November we are ready to consider "The Negro and Religion." Refresh your mind on the programs that have come before (see page six in the Year Book of Programs) and then turn to the month's program as outlined on page twelve. First read through and ponder the questions for Personal Preparation. These will stimulate your thinking and serve as a guide to the planning of the meeting.

In planning the program your attention turns first to the devotional period. The year's theme, "Moving Forward—Toward God," puts the month's emphasis on "Through Everyday Tasks," a helpful study prepared by Mrs. Jason Cowan, and appearing elsewhere in this issue. The quotation for the month is chosen from a Negro American poet, William Stanley Braithwaite:

"It is good to be alive:

To have deep dreams: to greatly strive
Through the day's work."

For the development of the theme five leaflets are provided in the Program Packet. If your group does not have this packet, the set of November leaflets is available for ten cents from Missions Building, Indianapolis, Indiana. The first leaflet, *The Rise of the Negro Church*, is a well-outlined narrative of the development of the Negro church through the years and will best be given as a brief talk. The *Disciples of Christ Negro Churches* gives the history of our own churches and was written by Mr. and Mrs. Peoples. The name of Mr. Peoples only is given on the leaflet, but that was an oversight as Mr. Peoples told us that while he was out in his work among the churches (he is general secretary of the Negro churches), Mrs. Peoples actually wrote the leaflet from materials that they had together collected. The next leaflet, *Our Unmet Needs*, is arranged as an informal round table discussion and will be most effective if given by a group of people in this way. The material used in the discussion is taken from the articles submitted by each person on request and reveals his own convictions. *Negro Spirit-*

uals, a lovely appreciation of the spirituals was written by Rosa Page Welch, a graduate of Southern Christian Institute, a concert singer of great ability, and a popular leader in young people's conferences. Have the article reproduced as nearly as possible in her own words. The fifth leaflet is not so much material for a talk as suggestions for study, investigation and service. Use a period in the meeting to review the biblical teaching and the information given here, and then make plans for the working out of the project. This material is prepared for us by Mrs. W. F. Rothenburger, a well-known leader in interracial activities and a frequent contributor to WORLD CALL. Do not fail to bring the practical element into the meeting through using this leaflet's suggestions. It will make the study more worth while for the group as well as do good to others. WORLD CALL brings us a delightful article for this program, "From Cape Coast to Jarvis," the story of Albert Dougan, a student at Jarvis and in training for Christian service. Miss Genevieve Brown wrote the story very much as he told it to her in answer to her questions. Another article is "The Smiths and the World," by Cleo Blackburn, superintendent of Flanner House, Indianapolis. *The Missionary Review of the World*, special American Negro number, has much fine help.

If you should be wanting vivid stories to tell in the meeting, see *The Crisis*.

By all means make use of the "Biographical Sketches of Leaders of Negro Work." They may be told as brief stories or handed out as reading material.

See your new Reading List and the lists of books given in the July WORLD CALL, and previous suggestions on the program page for help in announcing books to read during the month. Urge that your group go on from this program hour into a well-arranged program of reading.

The stewardship suggestion for the month (see page twelve in the program booklet) is a short talk on "The Acquisition of Money" and help for it is provided in the mimeographed pamphlet "Sharing Love's Treasure."

For Your Fellowship Hour

By all means let the fellowship hour hold some interracial interest. Negro music or readings from Negro poetry would be fine. If you are a Negro group, invite some white friends to be your guests and ask one of them to speak on what Negro music and poetry has meant to him. If you are a white group, invite Negro guests and have one of them bring a brief program of music and readings. A cup of tea and a wafer or two served from an attractive tea table is always worth the little bother it takes.

Special Peace Program

Remember, November is the month when we are planning a special peace program to be given in addition to the regular study program. The theme chosen is "Let Us Have Peace," and three leaflets are offered in the program packet: *Let Us Have Peace*, a lovely worship service; *Seek Peace and Pursue It*, the outline for a talk; *Shall We Wage Peace?* a very effective little dramatization that is decidedly "different." It was written by Miss Mary Brown of Indianapolis, who has frequently furnished plays for our program packets. Mrs. Frieda Bridenstine, also of Indianapolis, shared in the planning of the play. She is an active worker in peace interests and last year carried the responsibility for the state "Peace Marathon," round table discussions on world peace. Plan to make this peace program an important meeting, near Armistice Day if it can be arranged. If possible, have an evening meeting at the church with the entire church invited. Announce it through the city papers, church bulletins, posters on peace, by telephone, and in every other possible way. An exhibit of posters on peace, peace literature, etc., may well be presented on a table easily accessible to all. See your Reading List for books on peace and put them on display. For suggestions and materials for this exhibit write to:

National Council for Prevention of War,
532 17th Street, N. W., Washington, D. C.

Department of International Justice and Good Will, Federal Council of Churches of Christ, 105 East 22nd Street, New York City.

Fellowship of Reconciliation, 2929 Broadway, New York City.

Department of Education and Social Action, Missions Building, Indianapolis, Indiana.

The Woman's International League, 1924 Chestnut Street, Philadelphia, Pennsylvania. They have a set of twenty-five posters, size 20 x 30 inches, printed in two or more colors. Rental price, \$1.00, covers postage, insurance and replacement costs. Loaned for a period of two or three weeks.

The National Council for Prevention of War lends a collection of eighteen posters.

—EDITH EBERLE.

Disciples Peace Poll

Participate in the Peace Poll. Lend your aid in reaching every young person and adult in your church. See WORLD CALL, September (pp. 2, 25, 26) and October issues, current issues of *The Christian-Evangelist* and *Front Rank* for information and suggestions.

Programs for Young People

This page contains missionary program suggestions for Young People (18-24) and Seniors (15-17) in the first two columns, and Intermediates (12-14) in the third column. These suggestions are based on material in packets of six missionary programs each for Circles, Senior Triangle Clubs, Christian Endeavor Societies, etc., and on missionary units of twelve programs each for Intermediate Triangle Clubs, mission study classes and church schools of missions.

—Rose Wright.

General Suggestions for Programs on the American Negro

A COMMITTEE of the Missionary Education Movement has prepared some suggestions for programs on the Negro in America. From those suggestions we are printing here some which we think will be most helpful in the planning of young people's programs.

"Several Negro leaders were consulted as to what they thought a program on the Negro ought to be or not to be.

"When the question was put to one of these leaders, the answer went directly to the point. 'A program on the Negro should be what any program should be. It should tell something that is worth passing on; something that one group wants other people to know; something that makes them think and feel the way they wish them to think and feel. If the members of any group have drawn inspiration from Negro poetry and music, and have come to respect and admire Negroes as a race and as individuals, then it will be easy to pass on those facts and inspirations and attitudes.'

"'But aren't there some things that well-meaning people will do unintentionally that would give the wrong impressions and create the wrong attitudes?'

"'Not if they keep their purpose in mind and are accurate in whatever they present.'

"'In that sentence are found the important points to remember in planning any program on the Negro.'

Planning Your Program

A Play

"The characters should be real people, not caricatures. Since your ideas of the slavery period may be hazy and you may have romantic notions about 'Uncle Tom' and 'Black Mammy,' perhaps you'd better stick to the present day, since you do know a little about that. Furthermore, in a play that you wish to be educational, would it be wise to show only servants or illiterate persons? Wouldn't it be more effective for your purpose to show instead Negro members of the professions, educated and ambitious youth, and other good workmen in a multitude of fields?"

Music

"There are several types of music which you might wish your program to include: Spirituals, work songs, African folk songs and music by Negro composers which has no particular racial characteristics.

"Whatever types of music you decide to include, you will probably wish also to include spirituals. But you must remember what spirituals are and what they are not.

They are not funny songs or minstrel songs. 'Most of the songs are religious,' says James Weldon Johnson in his Preface to his *Book of American Negro Poetry*. 'Some of them are songs expressing faith and endurance and a longing for freedom.' A good speaker from your group should explain to the audience something of the origin, nature and religious significance of these songs.' (See the leaflet, 'Negro Spirituals,' in the October programs in the young people's missionary packet.)

Poetry

"There are not many chances to go wrong in choosing poetry written by Negroes if you judge it by your highest standards of criticism. You will find a wealth of Negro poetry in Calverton's *Anthology of American Negro Literature* (Modern Library, 95 cents); in *Singers in the Dawn*, compiled by R. B. Eleazer; in James Weldon Johnson's *Book of American Negro Poetry* (revised edition; Harcourt, Brace, \$2.00); and in the collection *Caroling Dusk*, edited by Countee Cullen (Harpers, \$2.50). A selection of many different types of poetry would be most valuable. There are two things which you might do to aid your audience to an understanding of Negro poetry: (1) tell something about the author, his background, education, work, and (2) indicate what you think he is trying to say and speculate on what experiences he might have had which led him to say these things."

Stories

"Stories about Negroes are always interesting to white audiences. But here again the purpose of the program must be kept in mind. This purpose would hardly be fulfilled by funny stories of the Amos 'n' Andy type of characters or by pathetic stories of humble and lowly quaint characters representative of the slavery period. More effective would be stories of achievements, realistic stories of the effects of prejudice, stories about Negro college students and their experiences in finding places in the world after graduation, and stories of the plight of the cotton sharecroppers in the South."

(Next month we will continue this discussion by showing how you may overcome problems which arise in the presentation of such material as we have suggested above.)

Important

All young people should participate in the Peace Poll. (See articles in September and October issues of *WORLD CALL*, as well as current issues of *Front Rank* and *The Christian-Evangelist*.) Cooperate with your minister in reaching with this Poll every young person as well as adult in your church.

River Children

DO YOU want an interesting reading book for your Intermediates in your family or church? For a birthday or Christmas gift? We have one to recommend which we think is very appealing to Intermediates, and to adults as well. It is *River Children*, by the well-known writer, Mary Brewster Hollister, and beautifully illustrated by Kurt Wiese.

Now this book would have to be different from most books which Intermediates read because its setting is so different. Yes, a river boat seems to us a rather strange setting; but not so strange to people in China, where many, many river boats thread their way up, down and across the rivers. The busy Min River is the home of our particular river boat, which is, in turn, the home of three little orphans, whose parents have suddenly died in one of the awful plagues that seem so frequent in China.

Who wouldn't be interested in a very young boy who suddenly had to face a hard and lonely world and assume the responsibility of his father in supporting not only himself, but his sister and their baby brother? Whose heart would not be touched by the still younger, though none the less brave, little girl who must suddenly become a mother to her baby brother?

It would seem that even in a world of kindly and helpful people our three young friends would still have to bear too many burdens for their tender years; but their world was neither kindly nor helpful. No, there was stern competition among those who earned their living by carrying passengers on the river. And then there were the aunt and uncle who were so cruel, and who expected to earn good money by the sale of these little children, who were just as determined to stay together and be independent.

Well, it does have a happy ending—this exciting story of three orphans. It is happy because they were kind to someone else in trouble—someone else who turned out to be their very own grandfather. Their aunt and uncle had made them believe that they were their only living relatives. And now their grandfather astounds them by pronouncing their wicked aunt and uncle impostors with no legal claim to them at all! What ending could be happier? But there are even more surprises which you will enjoy.

If you want this book you may secure it for \$1.75 from the United Christian Missionary Society.

Devotional Study for Missionary Societies

Theme for the Year: Moving Forward—Toward God

NOVEMBER

Suggested Hymns: "Work for the Night Is Coming," "My Master Was a Worker," "O, Master Let Me Walk with Thee."

Scripture: 1 Thess. 2:9; 4:9-12.

WALKING with God in everyday tasks may seem quite old-fashioned in the hurry and excitement of our busy world but we have tried many other suggestions as to our daily relationships which are far less reasonable and in most instances have found them woefully lacking. Surely it is worth trying.

In most human activities and relationships we are guilty of putting our interests above those of other people. In many homes it is the tired, overworked mother who gives the lessons in unselfish service which the children usually remember years after it is too late to compensate for extra steps and worries placed upon her shoulders. In the homes where there are servants there is frequently a stairway of envy upon which the cook, the maid, the butler, the chauffeur and the gardener expend the energy that ought to be given to useful, cheerful activity. Whether intentional or deliberate, this type of selfishness adds nothing to one's daily tasks.

On the other hand, there are those who are exceptions to the general law of selfishness who give expression in numerous ways to the presence of God as they toil. Tradition has given us the story of a humble cobbler whose cheerful song greatly annoyed his wealthy neighbor who finally offered a handsome sum to the cobbler if he would keep quiet while he worked. The cobbler, deprived of his song, soon lost the spiritual and physical qualities that gave life, skill and pleasure to his task, so he returned the gold and regained his right to pour out his soul in song as he worked.

How like this man is the modern housewife who goes about her duties with a cheerful heart, or the humble laundress who forgets the discomforts and monotony of her task with a "spiritual," or the farmer who combines the power of song, prayer and plow to utilize nature's gifts. For these people there is a double compensation. They receive the usual rewards for the accomplishment of worth-while tasks as well as the satisfaction that comes from the joy of working not only for self but also for others.

It is significant that Jesus chose as his followers men who were engaged in lowly or in unpopular vocations. He must have recognized in them the qualities of moral and physical strength that were so evident in their later years. In Jesus they must have seen a personality so sympathetic with the rigors of their daily life that they immediately "left all and followed him." This mutual recognition of

personal worth did not occur by chance. It came because of long years of communion with the invisible but unexplainable sources of life.

All this suggests to us that if we are to move toward God in everyday tasks we must observe three fundamental principles of Christianity. These are the sacredness of human personality, the universal brotherhood of man and a fuller realization of Jesus' conception of the word "service."

The first of these has been preached much and practiced little. "Is not a man worth more than a flower—a sheep—than the sabbath?" gives us an insight into what Jesus thought on this subject. In his world human personality was dominant, in ours it is subordinate. Material things continue to push man into the background with alarming rapidity. How much longer it can continue without a universal catastrophe is a real problem. The experience of centuries has taught us almost nothing.

The second principle sweeps aside all geographical boundaries, economic limitations and national interests. Upon the collective efforts of individuals nations rise and fall. What we do daily, what we think, are all a part of this great world relationship. Recognition and practice of this law of universal brotherhood beyond the flimsy, hypocritical expressions of institutionalized Christianity will do more good for our world than all the "good intentions" that have been sent up to heaven since the world began.

Finally, "He who would be greatest among you let him be servant of all" is one of the greatest texts in the New Testament. Whether the interpretation comes through the mother who rises early to wait upon her household or the physician who relieves human suffering or through the hired servant in the hotel or home, it conveys the idea of the dominant principle in Jesus' life.

Moving toward God in our daily tasks is a worthy challenge. Shall we try it?

MRS. JASON M. COWAN.

Mrs. Cowan is a member of the faculty of Southern Christian Institute and matron of the boys' dormitory. Her husband, J. M. Cowan, is the dean of the school.

Echoes From Everywhere

A Preacher And Forest Fires

The forest fire is still smoldering in the peat along the creek. It covered three miles by one and one-half, but did not get nearer than one-half mile. It is reported that a pumping engine of great volume will flood it from the river today. This fire is one that had been stopped with scarcely any water by the use of a caterpillar and huge plow that threw the dirt both ways, and did not stop for roots or rocks. I was in the line three days. My sons were on every night for a week, once staying two nights and a day without rest.

I went over to my Linden appointment last Thursday night and found the woods on fire for miles, and the people greatly discouraged. The fire has been especially hard on the members around Sheldon. North, east, and south of Sheldon the fire has run for miles.

ALEXANDER McEATHRON.

Island Lake Circuit, Wisconsin.

"Why Did Jesus Call Me?"

Ming-Chuan is in her early twenties. She comes from a wealthy family. Her mother is a Buddhist, her father scornful of any religion. Every Friday since the day she timidly asked me if she could be my very good friend, she comes to visit me. She has wanted earnestly to be a Christian. She is betrothed to a non-Christian boy whom she does not love. She says that he is rich and lazy and his father has two wives. We have prayed

for and shared together her problems. On March 15, came this in a letter:

"My dear friend Vincoe: I am so glad my mother agreed me to mark my name in the church book. Some weeks later then we shall both be in our God's family. Do you want to hear that? I think so!"

We have no church here, so when she asked my advice I suggested the Congregational Church, because it is near and she has some classmates who are members there. One day when she had suffered persecution from her family, somewhat fiercely she demanded, "Why did Jesus call me?" I waited until she could think what she had said, then answered, "I think it is because he loves you. Why did he call me?" Because a Chinese so loves his home, my testimony of forsaking mine, to be here, held weight.

VINCIE MUSHRUSH.

Peiping, China.

Successful Vacation School

I suppose the outstanding service of June was our fourth annual Daily Vacation Bible School. I had lost one of my dependable leaders who had directed the Primary Vacation School for the other three years, and the superintendent of the Junior department is not well, so I wondered whether I would be able to have any sort of school this year. But I soon found a most consecrated woman who had never done this sort of thing but

is one of the finest Christian women any church could have, and she made a real success of the Primary department. I found another "new comer" who had been in one such school when she was a girl. I think it was the very best school we have ever had and the largest enrollment we have ever had—165 in the entire school.

THOMAS E. STEVENSON.

Boulder City, Nevada.

Ready Response To Appeals

In answer to appeals from Jarvis College sent to all missionary societies in Texas, following the fire, response came from seven business houses, nineteen individuals, twenty-five churches and women's missionary societies, and following the San Antonio convention gifts were received from twelve other states. A total of eighty-seven boxes were received. In the lot were 550 jars of fruits and vegetables, forty-six quilts, seven mattresses, a liberal number of sheets, eight blankets, sixty pillow cases, forty-five tablecloths, eight suits of clothing and other articles. In addition to these supplies, from the trustees of Carr-Burdette College at Sherman, Texas, came four truck loads of furniture, fixtures, books, two pianos and a lot of gymnasium equipment. President Ervin and his colleagues are deeply grateful for these expressions of interest.

The First Quarter At Colegio Internacional

Too quickly the first quarter of the school year at Colegio Internacional has passed. That we were able to start school at all, just two weeks after the revolution which turned the country inside out politically, was in itself a wonder, but perhaps a good omen. The total enrollment is 300: boys, 202; girls, 98.

We are very proud of our dormitory life. In both groups there is a splendid spirit and naturally this does a great deal to fix the tone for the whole school life. Both boys and girls feel that they have a real home where someone is interested in them.

The Shelter House Annex to the Frances C. Allen Hall which has just been finished will provide a playroom for not only the boarders but also for the half-

boarders, leaving the large room in the dormitory for a reading room. It will also be of great value for gymnasium classes on rainy days or when it is too hot to be out in the sun.

ROBERT B. LEMMON.

Asunción, Paraguay.

General Feng Entertains

Nanking missionaries were guests of General and Mrs. Feng Yü-Chiang at a tea in their spacious home recently. Their home is in Mausoleum Park, the beautiful district surrounding Dr. Sun's tomb. General Feng said that his thought in inviting the group was to give them an opportunity to get away from the city and have a taste of the cool, country air. There were between sixty and seventy guests. And by the way, our Mrs. Gish is typical of a number of Nanking missionaries whose entire time is spent in the "crowded ways." Most of us have our cool, green compounds and how we appreciate them!—*China News Letter*.

Putting Congo On the Map

Our organized group of Congo missionaries and former missionaries now in Southern California are letting the churches know that a number of us are available for addresses. In other words, we intend to put on a campaign here in Southern California to acquaint more of our people with Congo and its needs.

In furtherance of this plan a public meeting was held recently at the home of Dr. and Mrs. Dye, to which were invited all missionaries and former missionaries and as many members of our churches as possible. About twenty-five churches were represented by 110 people, practically all leaders in their respective churches.

STANLEY R. WEAVER.

Los Angeles, California.

A Pioneer Disciple

On May 2 we buried and had a memorial service for Julius Stone at Chippewa Falls. As a young man in Norway he read his way into the New Testament position. After searching two years he found a man to baptize him, who was put into jail for fifteen days for doing it. He came to America and started the church at Chippewa Falls, believing it to be the only one. It is still composed largely of Scandinavians. He started the First Church of Christ in Oslo, Norway, when a young man and it is still going. Mr. Stone was eighty-three years of age.

A. Burton Clarke as president spoke in behalf of the state board. H. Gordon Bennett spoke of the audacity of Julius Stone in daring to oppose a state church, while I spoke at some length comparing him to Alexander Campbell in his discoveries about the Word of God, his labors, etc. He always labored with his hands among his people.

ALEXANDER MCEATHRON.

Island Lake Circuit, Wisconsin.

In Memoriam

Mrs. Carrie Willem, August 4, 1936, Evansville, Indiana. Member of First Church and missionary society.

Mrs. Eliza Whitacre, June 1, 1936, Marshalltown, Iowa. Lifelong member of the church and faithful member of missionary society and Loyal Woman's Bible Class. Age 84.

Mrs. Charity Houghton, July 1, 1936, Marshalltown, Iowa. Devoted Christian for fifty-three years. Left generous gift of money for missionary work. Age 88.

Mrs. L. H. Condit, Canton, Missouri. Charter member of missionary society and devoted continuous member of Canton church. Age 86.

Mrs. W. F. Taylor, July 7, 1936, Hookerton, North Carolina. Devoted and active member of Airy Grove Church and charter member of the Clara Grainger Missionary Society.

Mrs. Walter Fresh, February 10, 1936, Newton, Kentucky. Member of church and missionary society for many years.

Mrs. F. L. Powell, June 14, 1936, Findlay, Ohio. Member of First Church since childhood and active and devoted member of missionary society for years. Age 64.

Mrs. Emma Smith, July, 1936, San Gabriel, California. Guest in California Christian Home and devoted Christian for many years.

Mrs. Ella Kouns, June 10, 1936, Washington Court House, Ohio. Loyal member of missionary society.

Mrs. Mabel A. Adams, August 4, 1936, Washington Court House, Ohio. Faithful member of missionary society.

Mrs. Margaret Alcock Stover, May 4, 1936, Los Angeles, California. Mother of Mrs. S. J. Chapman. Member of the church seventy-six years and charter member of three churches—Jackson Boulevard, Chicago; Magnolia and Wilshire of Los Angeles. At the age of 85 brought forty-seven new members into the missionary society of Wilshire Church, and was known as Class Mother of the Loyal Woman's Bible Class.

Miss Sallie Barriger, January 24, 1936, Denver, Colorado. Charter member of Highland Church and active in all services of the church. Served as WORLD CALL secretary for several years. Age 71.

Mrs. Amanda Henshaw, July 11, 1936, Carrollton, Illinois. Active member of church and president of missionary society for years.

Mrs. Lottie Stoddard Harrod, June 24, 1936, Ponca City, Oklahoma. Active member of First Church; secretary of missionary society fifteen years. Age 75.

Hidden Answers

1. What is the Peace Poll?
2. What distinctions has Central Church, New York?
3. What is the Rural Resettlement program accomplishing?
4. Does the small rural church still have a mission?
5. What service does home missions propose to render?
6. What was done in one church with missionary money?
7. Name two notable speakers at the Kansas City Convention.



Cheo Yu-wen, pastor of the church in Chuchow, China for twelve years, has oversight of twelve churches and a number of schools in that district. He is also treasurer for the district, and last year received into the churches eighty-one new members. Mr. and Mrs. Cheo Yu-wen have three girls and three boys. The oldest girl is a graduate of Chung Hua senior middle school, Nanking, and the oldest boy is studying in Nanking University middle school. The others are in school in Chuchow. Mr. Cheo Yu-wen is a graduate of the University of Nanking and last year spent four weeks in Yenching University, Peiping, taking some courses in religious education and Old Testament. There have been no foreign missionaries in Chuchow since 1927 when they were compelled to withdraw because of the communistic invasion, and we are fortunate to have a man of Mr. Cheo's ability to carry on in such a fine way.

Student Expresses Appreciation

The Monroe Broadcast, a Louisiana Negro newspaper, in an all-Southern contest several years ago, offered scholarships to leading colleges of the South to winners. It was a sales idea, the prizes going to the ones securing the most subscriptions to that newspaper.

Miss Albertine Covington of Monroe, Louisiana, was one of the winners. She could have attended any one of several dozen southern schools. She chose Southern Christian Institute, and was given free tuition the first year, enrolling in the freshman class of the junior college. She liked the school so well the first year that she turned down many offers to attend other institutions and returned to finish the junior college course at S. C. I., bringing a girl friend with her the second year. In May, 1936, she was one of the graduates of the junior college. A week after leaving school she wrote to the president of the college:

"I wish to take this method of telling you how much I appreciate the many things that I've gained by attending S. C. I. I know the things that I have accomplished would never have been possible if it had not been for you and your faculty and all who have helped to make S. C. I. possible. I am not sure that I can continue my education for quite a while, but

I intend to teach in one of our schools, and wherever I go I am going to do my best to make good for the sake of my race and all those who have helped me so much at dear old S. C. I. After I have secured my job for the winter I also want to pay my dues as a member of the Alumni Association.

"My mother asks me to express her sincere thanks for the help that you've given me also. I am putting forth every effort to interest my brother and some friends in S. C. I., so expect to hear from me again later in the summer."

Is "Pretty Well" Enough?

Many Americans will ask, "Doesn't China get along pretty well with its own religions?" A short time ago I visited the Salvation Army station near our school, where famine-threatened people were fed. They were lined up under a temporary mat shed waiting for their steaming millet porridge which was served in half-gallon bowls for a cost of one-third of a cent. I clutched at my friend's arm and whispered, "It's like the food Father used to feed his pigs." But it was clean and the people seemed fairly nourished on the single bowl a day. A native man told them of the Jesus who had prompted such compassion, for well they knew that there was some special rea-

son. A recent non-Christian British professor said that much of China's misery is due to the fact that those who have, care nothing for the under dog. But we do not need to mention the poverty-stricken people of China. We can look into our own lives and ask, "Can we, or anyone, get along 'pretty well' without Christ?"

VINCOE MUSHRUSH.

Peiping, China.

Successful Year At Hazel Green

Hazel Green Academy brought to a close one of the most successful years of its history on May 19, with ten boys and girls graduating. George C. Frey of Owensville, Kentucky, delivered the baccalaureate sermon and Stephen J. Corey delivered the commencement address.

One of the outstanding events of the commencement season was the dedication by Grant K. Lewis of the hospital—a long-cherished dream realized.

Despite the severe winter, the attendance of the ninety-one students enrolled seldom decreased. Some of these students rode or walked several miles each day through snow and ice.

Since the heating plant (made possible by the women of Kentucky) has been installed in the new gymnasium, there has been a very decided improvement in athletics. Our basket-ball boys made a very creditable showing this year.

Thanks to Missouri—a number of fruit trees were planted, grapevines started and flower seeds sown.

Progress was also made in a spiritual way—five of our students were baptized during the Easter season.

H. W. STOVALL, Principal,
Hazel Green Academy.

Hazel Green, Kentucky.

Still Worshipers Of Idols

In a recent letter I was asked if there are still people in China who worship idols. The fire god temple I visited at New Year time held swarms of worshipers. This spring I visited the Confucian temple. There were all the animals and foods of the spring sacrifice set in order before the memorial tablets that made one believe he was stepping into a page of ancient history. On top of Coal Hill is a huge Buddha. Every day some funeral goes down the street led by Taoist priests. If I remember correctly there are 961 shrines and temples in Peiping, a city of 1,500,000 people and twenty-four square miles in area. Christianity is only beginning in China after one hundred years of missions (Protestant). On Good Friday morning we students met on the roof for an informal prayer service. It was particularly impressive to hear "There is a green hill far away, without a city wall." As the shrill cries of the peddlers from the busy city below interrupted our prayers, we remembered another city which had rejected the Savior of men.

VINCOE MUSHRUSH.

Peiping, China.

Helps for Leaders of Junior Groups

The first three sessions of our home missionary study for the year—"Our Church at Work Among the Negroes"—are given in the "King's Builders" section of the "Junior World" for October 4, with corresponding adult leaders' helps appearing on these pages. The remaining five sessions of this unit will appear in November 1 "Junior World," with corresponding leaders' helps in the November "World Call." By filing these materials, those leaders who are using this missionary study in the once-a-month sessions of a Mission Band or other Junior group will have the complete unit of study available for their use throughout the next six months' period, at the close of which the foreign missionary study will be published in like form.—Mabel Niedermeyer.

Change Noted

NO DOUBT you noticed the change that was made in the publication of the material for the Junior Programs in the "King's Builders" section of the *Junior World* for September 6. Four pages instead of three are now being devoted to these programs which give us the opportunity of including most of the story and informational material in the programs proper rather than referring the Junior leaders to some page in another issue of *Junior World* where that material may be found. Due to lack of space, however, all of this material cannot always be included in the programs in the "King's Builders" section. Because of this fact, the Junior leader will find an occasional reference to an article or story to be found in a specific issue of *Junior World*.

This change was made in part because we felt that it simplified matters for the Junior leaders as they planned and carried on their meetings to have all or as much of their material as possible in a single issue of *Junior World*, and to have it at the particular place in the program where it is to be used.

Oct. 4—Our Own Group of Juniors

The WORLD CALL for September carried the adult leaders' helps for this session, while the program procedures proper were published in the "King's Builders" section of the Sept. 6 *Junior World*.

Oct. 11—How to Work Together

See the October 4 issue of *Junior World*, "King's Builders" section, for the program materials for this session.

The purpose of this session is to discover some effective ways of working together; to decide on a form of organization and to formulate a code of rules.

Meet with the members of your group who are to bring reports concerning the duties of the officers and committees, and guide them in their selection of candidates for those offices as they act as the nominating committee.

You will need to be responsible for the copies of the list of the study units for the coming year, since you have that information in the "Calendar of Children's Work for Junior Children." This does not necessarily mean that you will make the copies yourself. You may call upon the children to take care of that item if you care to do so.

It is suggested in the children's material that they ask your help in finding leaders for the meetings throughout the year. Carefully study the interests and

abilities of the members of your group so that you will be able to give the guidance and suggestions needed at this point.

As you preside over the discussion concerning leaders needed, emphasize the fact that a leader or officer is elected because he is able to do the work and not because he is a popular member of the group. Keep your organization as simple as possible. Make it clear that the committees are changing groups, appointed to do a certain task, at the completion of which they will be dismissed.

You will be called upon either to install the new officers or to assist the Junior leader in his preparation for this service. Proceed as in the usual installation service—call the officers to the front; comment on the importance and necessity of leaders; outline the duties of each; and ask the group collectively if they will do their best to carry on the tasks which go hand in hand with their new responsibilities. You may close with a prayer, or the hymn of consecration suggested in the program material may serve that purpose.

You are being asked to appoint the committees for the next study. You may or may not wish to discuss the personnel of these groups with the leaders of this meeting as you prepare together for the session.

Our Church at Work Among the Negroes

By Grace W. McGavran

THIS unit is designed to help children discover the Negro, his abilities and contributions; to find out ways in which Negro and white groups work alike or together, so that both groups may become more Christian; and to attempt to serve those of the Negro group who are in need of better educational, religious and other opportunities. The field has been strictly limited since in six short sessions it would not be wise to go into things more fully.

Some poet has written that "we would love each other better if we only understood," and that is true in this case. We will come to appreciate the Negro as we learn to know him and become better acquainted with him and his achievements. You might know someone who through a personal visit will help to lead your group into this field of understanding and appreciation. Whom would you invite to visit your group toward this end?

Someone who, in the first place, has a sympathetic attitude toward your study. Someone who will "be friends," if of another race, or who will share with us his friends of the other race, if he be of

ours, will mean much to the group. Where shall we look for such a person? How about one of the following—a Negro doctor, nurse or dentist; a Negro pastor or social worker; a missionary or teacher in one of the church schools for Negroes; a Negro singer or artist or craftsman; a member of a Negro church or school or neighborhood; a person who has friends among members of the opposite race; someone who has visited our Negro schools; a woman on the Interracial Committee. These people can sometimes simply join in the worship, be present in the meeting, and contribute their presence and their abilities. They may be asked to give special talks or to answer questions in a question period. They may be interviewed and a report brought. They may help provide source material. They may conduct expeditions. They may guide service activities.

Taking your group on trips and expeditions will also contribute toward a better understanding and appreciation of the Negro. If you are at all near, why not visit one of the church schools for Negroes, or one of the well-known Negro schools such as Hampton or Fisk? Visit a good Negro grade or high school, or if possible visit a rural school. Again, a museum or gallery where there are works of art made by Negroes may be the object of your visit. You may arrange with the art department of the Public Library to have the children see one or more reproductions of art by Negroes. Attend a Negro church where you have arranged for the choir or congregation to sing some spirituals. Be sure your group becomes a part of the congregation for worship rather than an audience. Prepare both groups to regard it as worshipping together, leaving out any fuss or speeches by the visitors. A Negro group might similarly visit a white church, both being prepared for a friendly service together. Where it is possible, arrange for a joint meeting where the subject for discussion will be those things of beauty which Negroes have done and written and sung, and of which both races are proud. A reciprocal visit should be arranged.

No group can enter into all of these activities, but it would be well for every group to carry out one or more of them. The sessions themselves do not include plans for such trips because conditions vary so—from the town where no child has ever so much as seen a Negro, to places where feeling is such that exchange of visits would not increase friendliness, and all the in between where many rich and delightful experiences in practical brotherhood can be arranged. But be-

cause a session is outlined, please do not feel it important to carry it out if there is a chance of a vital experience in fellowship with a Negro person, institution or church group.

Your study should not stop here, however. Having gained a knowledge and appreciation of the Negro, your group should be led to desire to do something for the underprivileged of that race. Because many Negro schools in the South do not have proper equipment, both Negro and white groups may decide to prepare pictures and material for the use of teachers who go out from the church schools into rural Negro schools. In addition to materials which will build up knowledge of Negro achievement and pride in the Negro race, there should be interesting material about other peoples, too. Sets of pictures illustrating geography are useful. Health pictures are fine. See *Children's Special Packet* on "Our Work Among Negro Children" for further gift suggestions.

In addition to their gifts your group will also want to share in the financial support of the work of our church among Negroes. The *Children's Special Packet* also contains suggestions for such gifts from our children's groups. Present this whole matter of giving in such a way that a patronizing attitude will be avoided.

Bibliography

Books especially valuable for children's reading have been given in the first session.

The adult leader will want to read the following and others:

Brown America, by E. R. Embree
What the Negro Thinks, by R. R. Moton
Not Without Laughter, by Langston Hughes

Portraits in Color, by M. W. Bompton
We Sing America, by M. Cuthbert
The Upward Climb, by S. E. Haskins
Opportunity, A Magazine of Negro Life, 17 Madison Ave., New York. \$1.50 a year; 15c per copy.

America's Tenth Man, Pamphlet published by Conf. on Education and Race Relations, 703 Standard Bldg., Atlanta, Ga. Sample copies free.

Also consult the *Reader's Guide* and current magazine contents in your public library for magazine articles on the Negro.

Oct. 18—Children of One Father

The purpose of this session is to introduce the study of the Negro as a part of the Church Family; and to introduce certain aspects of Negro contributions to the world's life.

Your Juniors will need help in discovering the sources of pictures and news items pertaining to the American Negro. Suggest where these may be found, and make up a collection of your own to bring to the first meeting of the group.

It may be that your children have had no contact with educated Negroes. If such is the case, help them to realize that their experience has been very limited, and that there may be some very interesting

discoveries in store for them in the study of this unit. It will always be your task to widen their contacts with the members of this race and to deepen their appreciation of the contribution which the Negro has made to the world.

If you do not have a book of spirituals for use throughout this study, you will find *Southland Spirituals* of real help to you. This collection has been published in a 25-cent edition by The Rodeheaver Company, and can be secured from the United Christian Missionary Society.

It would seem wise to approach the question of meeting Negro needs from a point of view in which both racial groups can join. We would, therefore, suggest as you guide the discussion of our needs, that those items of common need of all men be listed—food, shelter, clothing, education, play, libraries, work, religious training, etc. You can then check over your list and see which of those items are enjoyed by the Negro race, and which are being denied them.

Have you ordered your Children's Special Packet on Our Work Among Negro Children?

If not, order now
from

U. C. M. S.
Missions Building
Indianapolis, Indiana

Price 25c

You may or may not wish to introduce the *Children's Special Packet* suggestions for gifts for the children in our own Negro schools at this session. However, it might be well for the leaders of this unit to consider that possibility as they are making tentative plans for the study as a whole so that they can provide a time and place for such activity to be carried on. Hence the suggestion included in the children's program material for this session.

Oct. 25—What Negroes Have Done

Through this session we hope to give the children of both races a greater appreciation of the achievements of Negroes.

It has been suggested in the children's program material that it would be well to have a visitor meet with your group at this session. This will give you an opportunity of having the Juniors meet an educated Negro, one who is a leader in some field of activity. If it is possible for you to carry out that plan, it will be necessary to make some changes in the program as outlined in "King's Build-

ers." Give your Junior leader the necessary guidance at this point.

During the discussion which you will lead, bring out the unparalleled advance made by the Negro race. Let the discussion lead to the question of what may be the causes for the difference between such abilities as have been portrayed and the untrained Negro. After questions have been raised and statements made, such as result from the children's environment and acquaintance with Negroes, suggest that at the next session they seriously investigate the hard things which Negroes face, those things which might explain certain situations or answer the questions that have been raised in this discussion.

Nov. 1—Hard Things Negroes Face

The purpose of this session is to guide the children toward a consciousness of discrimination against which Negroes must usually struggle, and to help them form attitudes of friendliness, courtesy and helpfulness.

Again it is suggested that you have a Negro visitor speak to your group at this meeting, telling some of the difficult things that Negroes must overcome. Or in the event that is impossible, that the members of your group take a trip to some Negro institution where they will be able to see some of the problems which this race faces. Either plan will be highly beneficial, and may be substituted for a part or all of the program as outlined. However, if a visit is made to some institution, it should be well planned for in advance, and its benefits appreciated at the close of the visit or made the basis of the discussion for another session.

As your Juniors discuss the difficulties which the Negroes face, guide them to see that even though they may not be able to do anything about such problems as unemployment, they can do something very specific about their own attitudes. For example, they can be Christian in their attitude toward the Negro boys and girls in their own class at school, and to those whom they meet on the street or elsewhere. As they list the things which they can do, emphasize the positive rather than the negative, making all statements in the positive "we can."

Negro Course Books Now Ready

At this writing, *A Junior Teacher's Guide on Negro Americans*, by Mildred Moody Eakin, is being run off the press in New York City, and it will be available for your use in the home mission study of your Junior group this fall. It is planned to be used with *We Sing America*, by Marion Cuthbert. The latter is a source book for Juniors and a reference book for their adult leaders, and it is now available. It is attractively illustrated by Louise E. Jefferson, who is a graduate of Howard University and a member of the Harlem Artists' Guild. A review of this reading book will be found on the "Book Chat" page of this issue of WORLD CALL.

Book Chat

(Continued from page 24.)

of the present-day slang indulged in by the college generation in seeking to reach satisfactory social adjustments. Inasmuch as social inferiority is quite the most pressing mental problem of most of our young people and this book abounds in wise suggestions and common-sense conclusions it is bound to be helpful.

Books Mentioned on Page

THE DISCUSSION OF HUMAN AFFAIRS, by Charles A. Beard. New York. The Macmillan Co. 125 pp. Price \$1.75.

THE NATURE OF RELIGION, by Edward C. Moore. New York. The Macmillan Co. 368 pp. Price \$2.50.

MISSIONS TOMORROW, by Kenneth Scott Latourette. New York. Harper & Brothers. 220 pp. Price \$2.00.

POPULARITY, by Regina Westcott Wieman. Chicago. Willett, Clark and Co. 132 pp. Price \$1.00.

OUT OF AFRICA, by Emory Ross. New York. The Friendship Press. 216 pp. Price, Cloth \$1.00. Paper 60 cents.

Few men are as well qualified by training, experience, and talent to write a book on Africa as the author. His parents were teachers in an American school for Negroes. He has spent more than two decades in Africa, first as a missionary, then as an explorer and investigator, and last as executive secretary of the Council of Protestant churches in Africa. Since 1933 he has been secretary of the American Committee on Work in the Congo, where his work is to coordinate missionary effort and interpret Africa to America.

The first chapter deals with the terrific impact of western civilization on the primitive African people, notes the shocking rapidity of the change, and the varying aptitudes of the natives to our type of civilization. The second chapter reveals a most interesting theory of the value and use of land. The Africans hold their land in reverence and awe. Are we not developing something of this awesome attitude in America, as we face the possibility of the great plains turning first into a dust bowl and then into a desert? The third chapter considers the place of Africa in world affairs and her influence on possible peace or war, to which the Italian-Ethiopian imbroglio gives point. Successive chapters tell of the work of education, a sketch of the Christian mission in Africa, and the book closes with an important chapter on "The African Church of Tomorrow."

This book is on the market in time for use during the coming season in the Missionary Education program on "Africa and the Negro in America."

C. E. L.

INTERNATIONAL CONVENTION 1935: Foreword by D. W. Morehouse. Christian Board of Publication, St. Louis.

The International Convention of Disciples of Christ, held in San Antonio, Texas, October 15-20, 1935, was neither a large nor an enthusiastic gathering. The distance from principal centers of Disciple strength accounts for the low registration. Probably the unseasonably hot weather explains the want of enthusiasm. That the quality of the program announced and carried out cannot be blamed for either the convention's poor attendance or its spirit is evident from a reading of this volume of convention sermons and addresses. With few exceptions the addresses are interesting, vigorous, challenging. The Christian Board renders a genuine service in bringing this volume from the press.

ALPENGLOW, by Carrie Birdsong Teagarden. Published by Dealy and Lowe, Dallas, Texas.

A book of verse on such varied themes as that from which the title is taken, Blue Bonnets, Resting, Dallas, Children of the Alamo, Familiar Things, Cup-Bearers, Depression Days and Heavenly Guest.

THE ORGANIST AND THE CHOIRMASTER, by Charles N. Boyd, Mus. D., Abingdon Press, \$1.50, brings little new before the experienced church organist. However, to have the problems of the non-liturgical service player in such a condensed and readable form is indeed valuable.

The book is small, consisting of an introduction and thirteen chapters on the main parts of the service. There are five chapters devoted to hymn-tune playing which should prove valuable to the beginner and refreshing to the mind of the experienced player.

Dr. Boyd's idea is to show how all parts of the service should and can be welded into a whole so that psychologically and spiritually the congregation is lifted to the climax of the sermon—this being considered by many to be the most important part of the non-liturgical service.

He begins at the beginning—with the voluntary. Excellent suggestions as to the type most suitable and well-known examples are cited. The importance of connecting one part of the service with the next is given no little attention and how to accomplish this connection is presented in a clear, concise manner. This should prove a boon to beginning organists, as it shows the difference between organists and service players.

The *doxology* is next considered, especially the approach and the tempo. The anthem and offertory are duly considered. In the chapter entitled "After the Benediction," Dr. Boyd remarks that often "between the loud talking of the departing congregation and the hubbub raised by the organist, the reverential attitude built up during the service is not only destroyed but replaced by an opposite spirit." This situation, to quote again, "must give us pause."

The extensive discussion on hymn-tune playing including hymns, pedal in hymn playing, congregational singing, varying style of playing according to text, tempo, interludes, registration, phrasing, etc., contains good detailed thought.

A brief outline of vocal solos as to type and suitability with relation to the service; choir rehearsals; and a summary of the relation of the choirmaster to the rest of the church organization concludes the book and should prove very useful.

The book is one which most organists would enjoy reading and owning and one which should be in the hands of every organ student who expects to play in church.

VIRGINIA JEFFRY, *Organist.*

Central Christian Church.

Indianapolis, Indiana.

WE SING AMERICA. By Marion Cuthbert. Friendship Press, New York. Price \$1.00.

WE SING AMERICA, a source book written by Marion Cuthbert on the study of the American Negro for children under twelve years of age, is a combination of stories, facts and biographical sketches.

Beginning every chapter but three with a brief narrative of an incident in the life of some Negro boy or girl, the author develops the theme thus introduced by calling the attention of the reader to certain facts which exist relative to the conditions set forth in the story. She strengthens her position that Negroes are not inferior in native ability to other races by setting forth the accomplishments of some of the members of her race in the fields of education, sports, music, literature, art and drama.

The picture which is given through these pages is not altogether a dark one. Where better conditions exist, they are acknowledged, and in the closing chapter of the book we find a note of encouragement for the future of the members of the Negro race.

A sympathetic study of *We Sing America* should lead boys and girls into a better understanding and appreciation of the American Negro, and help to lay the foundation for a fairer and more just treatment of the members of this race in the days ahead.

—MABEL NIEDERMEYER.

TWELVE NEGRO AMERICANS, Mary Jenness. The Friendship Press. 60 cents and \$1.00.

TWELVE NEGRO AMERICANS! No, not twelve. A hundred, a thousand! Indeed, who knows how many lives are described in this inspiring book of biography? Are not the trials, the sorrows, the handicaps, the disappointments, the prejudices, the environment which harassed the lives of these twelve repeated in the lives of hundreds of others? Are not the joys, the compensations, the victories also true of hundreds? Not as many hundreds, of course, for which your prejudices and mine are partly responsible.

(Continued on page 45.)



**The Forgotten Man
Must Be Remembered
The Week of the Ministry
October 4 to 11**

Do Ministers Stick to Their Jobs?

A study of the service of 503 ministers by the Pension Fund shows that 261 of them have preached forty years or more.

Of this number 57 have preached fifty years or more. And of this number seven have preached sixty years or more.

The longest number of years reported in service is sixty-nine years. The second longest, sixty-eight years, and the third longest, sixty-two years.

Average Years Preached

The seven who have preached 60 years or longer have preached 429 years, an average of 61.2 years each.

The 57 men who have preached 50 years or longer have served a total of 3,080 years, or an average of 54 years each.

The 204 who have preached 40 years or more have a total number of 8,797 preaching years, or an average of 43 years each.

Their meager allowances for ministerial relief average \$8.97 per month. The Week of the Ministry, October 4-11, is the time for all churches to answer this call.

Observe the week—make a liberal offering

Send to—

**UNIFIED PROMOTION or PENSION FUND
Box 1635
Indianapolis, Indiana**

Women and World Highways

(Continued from page 35.)

with local church leaders the educational program of the church and fit into each particular situation. Most churches have missionary societies, active and effective. We must help them become more so. Some have or need the Council or Women's Association plan in which we must help the missionary department to serve as it should. Some churches need missionary education through adult church school classes for men as well as women or before the church in general through the pulpit and in other ways. A very new feature in this age-level is adult conferences in which those attending will receive help and inspiration for their work as young people have in summer conferences. And missionary education has its place here also.

Among young people we have comparatively few missionary organizations. It seems our great opportunity to interest Ohio young people in their church at work in the world is to ask every young people's group to have a missionary committee or some such plan through which we can reach them. Our district young people's missionary workers are prepared to help with every such group. Through summer conferences and mid-winter youth meets we find great opportunities to present missionary education.

On the children's level all educational material is well integrated so that missionary stories and plans for study are a vital part of the whole. Any capable children's leader knows these materials and how to adapt their use to any church situation. We are most happy that this is so and are entering most heartily into this plan for children. In all age-groups our education must be such that support for missionary causes is forthcoming. That is one very definite way by which we are assured our plan is working.

In presenting the plan for doing our work through the Ohio Commission we are reminded of the story of the farmer who, driving a horse and wagon along a road, asked a man he met how far it was to the top of the hill. The answer was, "You aren't going uphill; you have just lost your back wheels." Maybe our missionary work has seemed uphill work because we didn't have all our equipment. Now we believe we are fully equipped and ready for real progress!

The Year at Wema

The schools of Wema averaged an attendance of 250 boys, girls, men and women, daily, last year. The twenty-six out-station evangelists were in during December. Janet Johnston supervised a pageant of the Nativity and Miss Myrle

Ward's choir sang some fine music. Mr. Johnston's Bible class gave a pageant of the History of the Bible. He reports for the year's evangelistic work, 118 baptisms; offering of 8,000 francs, marriages twenty. The total number of Christians in the Wema field is 1,055. At the hospital we examined all the school folk, workmen, wives and children, and when the evangelists were in we examined all of them and their families. There were 4,405 patients treated in 1935 and 17,865 treatments given by seven native nurses with Miss Alumbaugh in charge until May, when I took over her work. There is no M.D. for one hundred miles or more either way you travel.

BUENA STOBBER.

Wema, Africa.

The Church Service in Asuncion

Our Sunday morning service at Asunción now has quite a congregation, with eighty-nine boarders and ten or twelve of our own group. We are using the same type of service as for the past four years, more or less the same as one would find in an ordinary church service at home. For the most part the attention has been good and most of the group have entered into the singing and responsive readings.

ROBERT B. LEMMON.

Asunción, Paraguay.

Book Chat

(Continued from page 43.)

Yes, these lives are the lives of thousands of people, black, yellow or white, because they are everyday lives of very human human beings. Great artists, musicians, writers, scientists, have the Negro race to their credit, and all well-informed people know of the Negro's contribution to the advancement of the world. These stories are of Negroes who are not in the spotlight, but who, as farmers, teachers, preachers, social workers, business men, student leaders, etc., are steadily and quietly doing well their jobs for which, in spite of handicaps, they have persistently prepared themselves.

For your own inspiration, whatever your race or age, for worship service material, for illustrations and stories for talks, sermons and papers, this book by the well-known writer, Mary Jenness, will serve you well. Intermediates may use it as a study book (*in which case the fine leader's handbook should be used with it*) and others will find it interesting as a reading book.

ROSE WRIGHT.

SELECTED POEMS OF VACHEL LINDSAY.
The Macmillan Company. Price \$1.00.

Vachel Lindsay was a rare spirit and much of his poetry will live. This volume "brings together his finest and most representative poems" and reveals clearly his versatility and his broad sympathy.

His poems of and for children reflect the soul of one who is at heart a child. Yet, he can condemn with withering sarcasm, as in his denunciation of Babbitt in "The Virginians Are Coming Again." Under the title, "A Gospel of Beauty," appear three poems which reveal as do many others something of Lindsay's deep religious spirit. He notes of these poems that in his "mendicant preaching tours" through the West he recited them more than any others and that they hold in solution his own theory of American civilization. The first of this triad, "The Proud Farmer," is reproduced elsewhere in this issue of WORLD CALL.

"Alexander Campbell" does not appear in this volume, but it does contain "Congo," a vivid poem written as a memorial to a spiritual descendant of Campbell, Ray Eldred, a Disciple missionary to the Congo. Included, of course, are such masterpieces as "The Chinese Nightingale" and "Abraham Lincoln Walks at Midnight."

This volume deserves space on the most frequently used bookshelf of the home that treasures genuine poetry.

—G. W. B.

Order Peace Poll Ballots in number sufficient for your church and other organizations.



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College Enrollments Increase

(Continued from page 33.)

The following lecturers have been announced by the Butler College of Religion for the 1936-37 school year: W. A. Shullenberger, minister, Central Christian Church; Rabbi M. M. Feuerlicht, Hebrew Temple; E. G. Homrighausen, Carrollton Avenue Reformed Church and G. I. Hoover, secretary of the Indiana Christian Missionary Society, all of Indianapolis; Joseph C. Todd, dean of the Indiana School of Religion, Bloomington, Indiana; and Donald C. Gilley, professor of organ, of the Arthur Jordan Conservatory of Music, Indianapolis.

The Butler journalism department has as its head this autumn Russell G. Hammergren. He is taking the place of Professor J. Douglas Perry who is on leave while studying for his Ph.D. at the University of Pennsylvania. Mr. Hammergren holds the Bachelor's and Master's degrees in journalism from the University of Minnesota, and has served on several newspapers throughout the midwest.

A general improvement in scholarship was noted on the Butler campus for the second semester last year according to a report which has recently been prepared by the registrar's office. The general student average increased as did the grades of most of the various campus organizations. Co-eds still exceed the men as students and seniors outranked the other classes. Among the Greek letter groups the honors were won by the Phi Delta Theta fraternity, and the Kappa Alpha Theta sorority.

Disciples Divinity House Chicago, Illinois

The Disciples House has been host to two significant meetings this summer. The 40th annual meeting of the Campbell Institute was held July 28-31 inclusive. A varied and excellent program was prepared under the chairmanship of I. E. Metcalf. The sessions were held in the Common Room of the House every afternoon and evening throughout the period of the meeting. The annual banquet was held in the dining room of the University Church, Dr. Willett acting as toastmaster. Officers for next year are: Neil Crawford, president; O. F. Jordan, vice-president; Perry J. Rice, secretary-treasurer; E. S. Ames, editor of *The Scroll*. The Institute meets next at the International Convention which will be held in Kansas City in October.

The second important meeting held at the House was the Student Work Seminar under the auspices of the departments of student work and higher education of the United Christian Missionary Society during the week of August 3. The program was arranged by Miss Lura Aspinwall, director of student work. There were forty-seven registrants representing colleges and college and university churches. Speakers on the program were: William H. Morgan, Mrs. Mildred Inskeep Morgan, Edwin A. Elliott, James A.

Crain, H. L. Pickerill, Sterling Brown, C. S. Linkletter, W. C. Bower, R. B. Montgomery and William H. Moore.

Transylvania College and The College of the Bible Lexington, Kentucky

Several new members have been added to the faculty of Transylvania College and The College of the Bible, which opened the fall session on September 7. Dr. Francis G. Davenport of Syracuse, New York, will occupy the Henry Clay chair of history, having just received his Doctor's degree from Vanderbilt University. T. Hassell Bowen, pastor of the church at Harrodsburg, Kentucky, will teach some classes in philosophy. Miss Jane Haselden, of Lancaster, who has been an instructor in the French department this past year, will also serve as dean of women. She is a Transylvania graduate with advance work at Columbia University, the University of Michigan, and the Sorbonne in Paris. Alfred M. Reese, Jr., who recently served in the athletic department, will lead in intramural activities. Mr. Reese is a Transylvanian, additional work having been taken in the University of Kentucky.

Dr. Arthur Campbell Garnett of Adelaide, Australia, has been chosen as act-

ing professor of Christian doctrine and pastoral theology in The College of the Bible, to succeed the late Dr. E. E. Snoddy. Dr. Garnett is a graduate of the Australian College of the Bible at Glen Iris, and holds the degrees of Honors B.A., M.A., and Litt. D. from the University of Melbourne, and has done research work at Edinburgh and Berlin. He is the author of several books, and spent last semester at Yale collecting materials for an additional book. Mrs. Garnett and two sons are on their way to America to be with Dr. Garnett the coming year.

Hiram College Hiram, Ohio

Hiram College announces the establishment of the Miner Lee Bates scholarship in memory of the late President Bates of Hiram. The awards were established this year providing recipients with free tuition for the freshman year, \$150 in the second year and \$100 in the third and fourth years if a high academic record is maintained.

It was decided by the scholarship committee to award three of this year's scholarships to returning students who have made outstanding records and contributions to student life.



Second School for Town and Country Church Workers, held at Bethany Park, Indiana, August 3-9

The Missionary Register

Missionaries Going to the Field

Miss Nancy Fry, China, SS. "Anna Maersk," Isbrandtsen-Moller Line, August 29, Los Angeles.
Mr. and Mrs. Edwin Marx, China, Dollar Line, around August 29, probably Seattle.
Mr. and Mrs. David A. Byerlee, Africa, SS. "Westernland," Red Star Line, September 12, New York.
Mr. and Mrs. Elmer Boyer, Africa, SS. "Gerolstein," Arnold Bernstein, September 5, New York.
Mr. and Mrs. H. M. Reynolds, India, SS. "President Wilson," Dollar Line, San Francisco, November 6.
Miss Emma Lyon, China, Canadian Pacific Line, SS. "Empress of Japan," September 19.

Birth

Son to Mr. and Mrs. H. C. Hobgood, Lotumbe, Africa, June 26, 1936.

Just Off the Press**LIVING STONE**

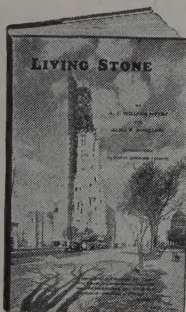
By

A. J. WILLIAM MYERS

and

ALMA N. SCHILLING

Living Stone is a story, delightfully told, of an educational enterprise in the Junior Department of Riverside Church in New York City.



It does not tell you what should be done; it portrays for you what was done.

As their new house of worship was being erected they met the men who helped to build: the steel workers, the stone masons, the sculptor who worked his dreams in stone. The youthful "explorers" learned to appreciate the work and problems of those who made possible their beautiful new church home.

The vision of any Christian will be greater as he sees the results produced in the lives of these boys and girls to whom religion became so real.

Price \$1.50

CHRISTIAN BOARD OF PUBLICATION

St. Louis, Mo.

Station UCMS Broadcasting*(Continued from page 34.)*

biographies for the missionary education department.

Mr. and Mrs. Edwin Marx who were to sail for China on August 31 on the "President Hoover" of the Dollar Line, have been delayed in San Francisco on account of a labor strike.

We regret to learn of the illness of Miss Elma Irelan of Mexico, which has necessitated a trip to the States. She is in the Scott and White Hospital at Temple, Texas, where Miss Pearl Gibbons of Mexico is also taking some treatments.

Mr. and Mrs. P. D. Snipes are located in Bethany, West Virginia, for this year where Mrs. Snipes will take French and typing and audit a course in psychology. They are at the present time living with Mr. and Mrs. Herbert Smith until the house they are to occupy is vacated.

Mr. and Mrs. H. T. Holroyd returned to their field of service in Mexico in August. Mr. Holroyd will assume many of the responsibilities now carried by Mr. Paul Kepple who will be coming, with his family, on furlough in the near future.

We sympathize with Miss Mary Kelly, former missionary to China, in the death of her brother, Joe Kelly, who died August 18 at his home in Sterling, Ohio.

We quote an interesting item from David Rioch, retired missionary from India, showing not only how both he and Mrs. Rioch still long to serve India, but how they are doing something about it:

"Somewhat over a year ago Mrs. Rioch through the Red Cross department for the blind got interested in learning the Braille code. It was not long until she had secured a diploma stating that she was capable of writing for the blind. I also became interested and together we have transcribed a number of books and Scripture portions, not only in English Braille, but in the codes used in India. We are happy to still be of service to our beloved India. To a missionary in charge of a blind school in Bombay we were able to send six books which we had completed and two others which were gifts of friends."

Many Disciples who knew and loved W. M. Williams, when editor of the *Christian Courier*, as publicity director of the United Society, as a minister or in private life, will be interested to know of the marriage of his daughter, Florence, to Orville Reagan, of Forney, Texas, where she has been teaching. Mrs. Williams and Frances

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Hiscox Chem. Wks. Patchogue, N. Y.

are residing in Denton, Texas, where Mrs. Williams serves as WORLD CALL secretary in the church and periodically sends in good subscription lists.

The Last Page

From Africa

"We think the white man's medicine must be flowers," said a young African man as he watched the lady missionary pick flowers for a sick friend. "If any one is sick," he continued, "the first thing you do is to send flowers to them." Medicine in this case had the meaning of magic or charms such as they use to place around the sick.

A class was reciting on the story of Noah. One boy was telling the story, and much to the white teacher's surprise, this is what he told: "So God gave Noah some oil so that he could rub it all over the Ark, then when the wicked folks whom God didn't want to save tried to clamber on board the boat would be slippery and they'd fall back into the water." Finally the difficulty was cleared up and it was found that the student had thought the pitch with which the boat was to be calked was oil!

After the story had been discussed further, one thoughtful student asked this question: "Did God tell Noah to save two by two of the animals because he didn't want to have the work of creating all those animals over again?"

Someone has said that an expert is a person who has his ignorance organized.

These streamlined cars make it difficult for the average pedestrian to know whether he's been run over or backed into.—*Life*.

Hard to Concentrate

Hubby (over the phone): "Is that you, dear? I'm afraid I won't be able to get home to dinner tonight as I am detained at the office."

Wife (in sympathetic reply): "You poor dear, I don't wonder. How you get anything done at all, with that orchestra playing in your office, is more than I can see."—*Hudson Star*.

For the Fun of It

Gungl: "So Tatiana broke off her engagement with that magazine editor, did she?"

Titl: "Yes, she wrote him some love-letters and he returned them with a rejection slip stating that while he was always pleased to see such things and they undoubtedly possessed merit, he was greatly overstocked with other contributions of a similar nature."

What a Name!

A young wife, wishing to announce the birth of her first child to a friend in a distant city, sent this telegram:

"Isaiah 9:6: 'For unto us a child is born, unto us a son is given.'"

Her friend, not familiar with the Scriptures, said to her husband:

"Margaret evidently has a boy who weighs nine pounds and six ounces, but why on earth did they name him Isaiah?"

The Joy of Autumn

There's a gladness in the springtime,
There's a promise in the air,
There's the joy of budding blossoms,
And God's love shows everywhere,
There's gladness, too, in summer,
When the skies are fair and blue,
When the birds and beasts and flowers
All proclaim that promise true.

But the gladness of the autumn
Is the greatest of them all
When the fields are white with harvest,
And the leaves begin to fall.
Then we have the sweet fulfillment,
Of the promise of the spring:
Then our hearts are full of gladness
For the bounty of our King.

—NORA COLLINS.

Citadel

By FRANCES WARNER STOCKLEY

I shall hew me a refuge of silence and shadow.

Of the wind and the sun will I build me a wall.

And the legions of earth they may storm it with clamor,

But shall never profane it nor enter at all.

For my fortress will shelter the spirit's deep yearning:

Regret will be cleansed in the wind and the sun,

Till quietness mellow all sorrow to wisdom. . . .

And stars will come slowly when battle is done.

Howlers

"Canniball is two brothers who killed each other in the Bible."

A monastery is a place for monsters. A kaiser is a stream of hot water jumping up and disturbing the earth.

A skeleton is what you have left when you take a man's insides out and his out-sides off.

Lincoln wrote his famous address while riding from Washington to Gettysburg on an envelope.

"The chief clause in the Magna Charta was that no free man should be put to death or be imprisoned without his own consent."

"Alexander the Great was born in Athens during the absence of his parents."

"Edward the Third would have been King of France if his mother had been a man."

"Stability is taking care of a stable."

"A Mosquito is the child of black and white parents."

"An anachronism is a thing a man puts in writing in the past before it has taken place in the future."

"Ambiguity means telling the truth when you don't mean to."—*Children's Funny Sayings*.

"We'll now hear from Mr. Jones, the last speaker on the program," said the weary toastmaster.

Jones arose as those around the banquet table made a weak attempt at applauding.

"I'm bored from listening so much," he began, "and I'm too tired to do my stuff. Any man who would like to know what I would have said if I'd been first on the list can read the speech; it's here all typewritten. Thanks."

Jones sat down amid deafening applause.—*Christian Science Monitor*.

Ben, aged fourteen, was reading "King Arthur" to Bud, aged seven.

"Ben," Bud asked, "what did those knights mean when they said, 'Wit you well'?"

After some thought Ben explained: "It was just an old-fashioned way of saying, 'I'm tellin' you.'"—*Exchange*.

"I would lay the world at your feet," cried the romantic suitor.

"I wouldn't care for it, in its present mussed-up condition," replied the girl haughtily.—*Exchange*.

Responsibility

He sits alone upon the driver's seat
And glances anxiously around. Of course,
He knows his master will return betimes
To take him home, because he said he would,

And master is a man dogs love and trust.

Not only he must guard the Ford,
But also all the parcels piled in back.
The parking space is full of cars, and next

Them is a sumptuous limousine, wherein
An airedale lounges, insolently proud,
Who snubs him most disdainfully.

Waiting and watching, every sense alert,
His ears twitch suddenly, his button nose
Scents a beloved nearness, and a yap
Of joyous greeting burbles from his throat!

Master has come!
A stubby tail wiggles!
A loving paw is offered to his god.

And as the car starts off he cuddles down
Against a tweed-clad knee—happy though tired.

Because it's really quite a job to guard
His master's car when one is after all,
Only a wire-haired terrier
Six months old!

—MAZIE V. CARUTHERS,
In *New York Times*.

REACHING PEOPLE



AND when he saw the multitudes he was moved with compassion for them." The ministry of Jesus was signalized by its concern over people—the sophisticated, the humble, the greedy, the unselfish—just people who needed him. People worn by the futile beating of their lives against a hard, unresponsive world; people sick with plenty and fame; people who had tasted the bitter dregs of life; people to whom life had been kind; people who had lived out all the thrills and found life as ashes in their mouths; people of intelligence, courage and vision. Jesus was concerned with people.

So today religious education is concerned with people. Good people, bad people; the rich, the poor; the selfish, the unselfish. Just people whom one meets on the street, in the home and in the shop. People who have problems; people who are ill; people whose skin is different and whose tongue is odd; people who have suffered; people who have lived life to its fullest; children, young people, men and women. Religious education is interested in them regardless of what they are and what they may have been. It is interested in what they may do and what they may become.

Religious education is concerned in developing Christian persons. Religious education is interested in seeing the man of science, medicine, economics, statescraft, turn his skill and his genius toward the betterment of mankind. Religious education is interested in seeing the man in the humble task glorified by his conception of the richness of his own contribution. Religious education is anxious that religion may prevail in every relationship of life, whether that be in the street or in places of worship. Religious education is concerned with people. The people who make up the world. Just people.

Help Religious Education Assist You In Reaching People

An Offering

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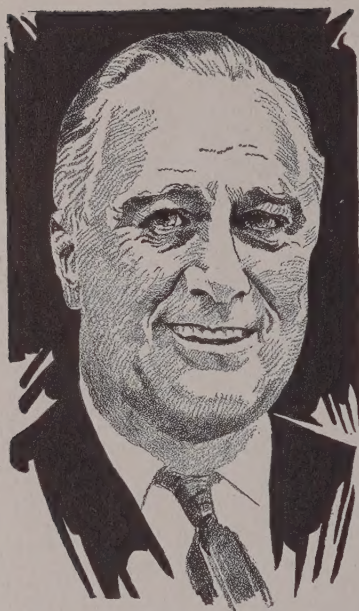
will help your church in its educational program by helping the Department of Religious Education increase its service. The Thanksgiving offering is a part of the total goal suggested by Unified Promotion.

Write for program materials at once

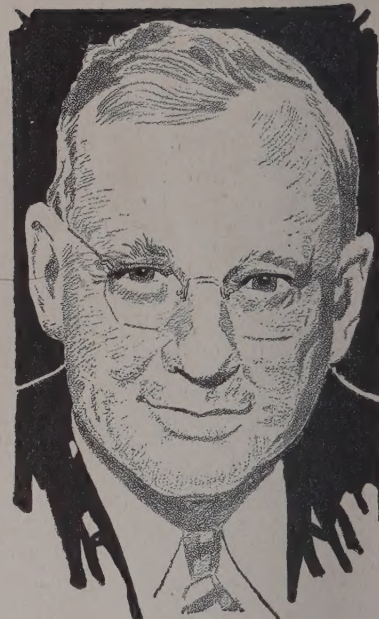
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OLD AGE MUST BE MADE SECURE

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80 years and over	8%